

53  
A  
VINDICATION  
OF THE  
Ancient Liturgie  
OF THE  
Church of England.

WHEREIN  
The Several Pretended REASONS  
for Altering or Abolishing the same,  
are Answered and Confuted.

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By HENRY HAMMOND D.D.  
Written by himself before his Death.

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LONDON.

Printed for *Aspin Rice*, and are to be sold at the Crown in Saint  
Pauls Church-yard. 1660.

VINDICATION

Ancient Literature

Church of England

WHEREIN

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The several Printed Sermons  
of the Reverend Father in God  
John Donne, Bishop of  
Christ Church, and of  
St Dunstons, in  
London.

BY HENRY WATSON  
Written by himself before his Death.



Printed by W. B. E. and are to be had at the Crown in 2/6  
and Church of England.





## A PREFACE TO THE Ensuing Discourse.

**T**hat the Liturgie of the Church of England, which was at first as it were written in blood, at the least sealed, and delivered down to us by the Martyrdom of most of the compilers of it, should ever since be daily solicited, and call'd to the same Stage and Theatre, to fill up what was behinde of the sufferings of those Fathers, is no strange or new piece of æconomy in the Church of God. This proposition I shall take liberty briefly to prove by way of introduction to the ensuing discourse, and shall hope that you will acknowledge it with me, if you but consider these severals.

First, That there is not a surer evidence and *argument* by which to discern the great excellencie of moderation in that book, and so the apportionatenesse of it; to the end to which it was designed, then the experience of these so contrary fates, which it hath constantly undergone, betwixt the persecutors on both extreame parts, the assertors of the Papacy on the one side, and the consistory on the other, the one accusing it of Schisme, the other of Compliance, the one of departure from the Church of Rome, the other of remaining with it, like the *poore* Greek Church, our fellow Martyr, devoured by the Turk for *too much* Christian profession, and damn'd by the Pope for *too little*, it being the dictate of naturall Reason in Aristotle, (whose rules have seldome failed in that kinde, since he observed them) that the middle virtue is most in fallibly known by this, that it is accused by either extreame as guilty of the other extreame; that the true liberalitie of minde is by this best exemplified; that it is defamed by the prodigall for parsimony, and by the niggard

for prodigality, by which (by the way) that great block of offence, which hath scandalized so many, will be in part removed, and the reproaches so continually heaped upon this book, will to every discerning Judge of things, passe for as weak an unconcluding argument of guilt in it, as the scarres of a Military man doth of his cowardice, or the *no membris sua*, the every Topick of rayling Rhetorick, Mal. 5. of the unchristianness of the person on whom they are powred out.

fact. 3.

Secondly, That ever since the reproaches of men have taken confidence to vent themselves against this book, there hath nothing but ayre and vapour been vomited out against it, objections of little force to conclude any thing, but onely the resolute contumacious, either ignorance, or malice of the objector, which might at large be proved, both by the view of all the charges that former Pamphlets have produced, all gathered together, and vindicated by Mr. Hooker, and that no one charge of any crime, either against the whole, or any part of it, which this Directory hath offered; which as it might in reason, make such an act of malice more strange, so will it to him that compares this matter with other practices of these times, (whose great engine hath been the *calumniari fortiter*, the gaining credit by the violence of the cry, when it could not be had by the validity of the proofs, most men being more willing to believe a calumnie, then to examine it) make it but unreasonable to wonder at it; it being an experiment of daily observation, that those which have no crime of which they are accusable, are therefore not the lesse, but the more vehemently accused, prosecuted, and dragg'd to execution, that the punishment may prove them guilty, which nothing else could, it being more probable in the judgement of the multitude, (who especially are considered now adayes, as the instruments to act our great designs) that a nocent person should plead not guilty, then an innocent be condemned; which prejudice, as it might be pardon'd from the charitie wherein 'tis grounded, that they who are appointed to punish vilenesses, will not be so likely to commit them, so being applied to usurping judges, (whose very judging is one crime, and that no way avowable, but by making use of more injustices) will prove but a peice of Turcisme, which concludes all things honest, that prove *successfull*, or of the moderne Divinity in the point of Scandall, which makes it a sufficient exception against any indif-

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ferent usage, that it is by some excepted against, a competent cause of *anger*, that men are angry at it though never so without a cause.

Thirdly, That it hath been constantly the portion, and prerogative of the best things (as of the best men) to be under the *croffe* to have *their good things* of this world *peru diuynis*, with persecutions. *Mar. 10. 30.* and so no strange thing that that which is alwayes a dealing with the *Crosse*, should be sometimes a panting, and gasping under it; There was never any surer evidence of the cleanness of a creature amongst the Jews, then that it was permitted to be sacrificed; the Lamb, and the Turtle emblems of innocence, and charity, and the other Christian virtues, were daily slaughter'd and deuoured, while the Swine, the *Impudens*, and all the uncleaner creatures, were denyed that favour, placed under a kinde of Anathema, or Excommunication sentence, of such it was not lawfull, no not to eat; and so it must be expected in the anti-type, that all the heat of the Saticall impression, all the fire of zeal, the sentence to be sacrificed, and devoted, should fall as now it doth, on this *Lambe-like*, *Dove-like* creature, of a making not apt to provoke any man to rage, or quarrell, or any thing, but love of communion, and thanksgiving to God for such an ineffinable donative.

Fourthly, That a Liturgie being found by the experience of all ancient times, as a necessary hedge, and mound to preserve any profession of Religion, and worship of God in a *National Church*, it was to be expected that the *enemy* and his instruments, which can call destruction mercy, embroyling of our old Church the *founding* of a new (we know who hath told one of the Houses of this Parliament so, that *they have laid a foundation of a Church among us*, which it it signifie any thing, imports that there was no Church in this Kingdom before that Session) should also think the destroying of all Liturgy, the onely way of security to Gods worship, the no-form being as fitly accommodated to no-Church, as the no-hedge, no-wall to the Common, or desert, the no inclosure to the no-plantation.

Fifthly, That the eradication of Episcopacy, first Voted, then Acted, by the Ordination of Presbyters by Presbyters without any Bishop, which begun to be practised in this Kingdom, about the end of the last yeer, was in any reason to be accounted proemical and preparatory to some farther degree of *ἀταξία*, or disorder, and

and to be attended by the abolition of the Liturgy in the beginning of this new yeer, (Episcopacy and Liturgie being like the *αὐτοκρατορία*, among the Egyptians, this Daughter to attend that Mother, as among the Barbarians when their Prince died, some of the noblest were constantly to beare him company out of the World, not to mourn for, but to die with him) A thing that the People of this Kingdom could never have been imagined lowe or servile enough to beare or endure (I am sure within few yeers they that sate at the stern of action conceived so, and therefore were fain by Declaration, to disavow all such intention of violence) till by such other assaies, and practises, and experiments, they were found to be, *satis ad servitutem parati*, sufficiently prepared for any thing that was servile, almost incapable of the benefit or relief of a Jubilee, like the slave in *Exodus*, that *would not go out free*, but required to be *boied thorow the eare* by his Master, to be a slave for ever.

sect. 7.

Sixtly, That it is one profest act of Gods secret wisdom, to make such trials as this, of mens fidelity, and sence, and acknowledgement of his so long indulged favours, to see who will sincerely mourn for the *departing of the glory from Israel*, whether there be not some that (with the Captive Trojan Woman in *Homer*, who wept so passionately at the fall of *Patroclus*; but made that *publick losse the season to powre out their private griefs*) are sensible of those sufferings of the Church onely wherein their *interests* are involved, and more neerly concerned; whether not some that count the *invasion* of the *Revenues* of the Church a Sacriledge, a calamity, and unparallel'd, but think the *abolition of the Liturgie* unconsiderable, a venial sin and misery; whether that, wherein Gods glory is joyned with any secular interest of our own, that which makes the separation betwixt Christ and Mammon, may be allowed any expression of our passion or zeal, i.e. in effect, whether we powre out one drop for Christ in all this deluge of tears, or whether like uncompounded self-lovers, whose onely centre and principle of motion is our selves, we have passion to no spectacle but what the looking glasse presents to us, with a *Παράκλησις*, making God the *presence* and *apology*, for that kindnesse which is paid and powered out unto another shrine. For of this there is no doubt, that of all the changes of late designed and offered to authority, there is none for which flesh and blood, passions and interests of men can allow to free a suffrage, so regretlesse

regertlesse a consent, as this of the abolition of the Liturgie, ( The *fluggisnesse of ungified men*, the onely thing that is affirmed to be concerned in, or to gaine by it, is perfectly mistaken, as shall anon appear ) and were there not a God in Heaven, the care of whose honour obliged us to endeavour the preservation of it, were not a future growth of Atheisme and Prophanenesse the feared consequent of such abolition, and notorious experience ready to avow the justnesse of this feare, I have reason to be confident that no Advocate would offer Libell, no Disputer put in exception, against this present Directory; I am privy to my own sence, that I should not, I have rather reason to impute it to my selfe, that the want of any such carnall motive to stir me up to this defence, might be the cause that I so long deferr'd to undertake it, and perhaps should have done so longer, if any man else had appear'd in that argument. And therefore unlesse it be strange for men, when there be so many tempters abroad, to be permitted to temptations, sure Gods yeilding to this act of the importunity of Satan (who hath desired in this new way to explore many ) will not be strange neither.

Lastly, that our so long abuse of this so continued a mercy, our want of diligence, in *assembling our selves together* ( the too ordinarie fault of too many of the best of us ) our generall, scandalous, unexcusable disobedience to the commands of our Church, which requires that service to be used constantly in publike every day, the vanity of prurient tongues and itching eares, which are still thirsting news and variety, but above all, the want of ardor and fervency in the performance of this prescribed service, the admitting of all secular company ( I meane worldly thoughts ) into its presence, preferring all secular businesse before it, the generall irreverence, and indifference in the celebrations, may well be thought to have encouraged Satan to his *expetivit*, to the *preferring his petition to God*, and his importunity at length to have provoked God to deliver up our Liturgy to him, and his ministers, to oppose and maligne, to calumniate and defame, and at last to gaine the countenance of an Ordinance, to condemne and execute it as at this day. The Lord be mercifull to them that have yeilded to be instrumentall to that great *destroyer* in this businesse.

I have thus far laboured to presse home that part of St. Peters exhortation *in Epist. 3. ad Rom.* *not to think* the calamity *strange* which hath befallen this Church in this matter, on no other purpose, but to discharge

discharge that duty which we owe to Gods secret providence, of observing the visible worke of it, that discerning our selves to be under his afflicting hand, we may, 1. Joyn in the use of all probable means to remove so sad a pressure, by humbling our selves, and reforming those sins which have fitted us for this captivity, then 2. that we may compassionate and pardon, and blesse, and pray for those whose hands have been used in the execution of this vengeance and reproach upon the land: and Lastly, That we may endeavour, if it be possible, to disabuse and rectifie those, who are capable, by more light, of safer resolutions; To which purpose these following animadversions being design'd in the bowels of compassion to my infatuated Countrey-men, and out of a sincere single desire that our sins may have some end or allay, though our miseries have not, and therefore framed in such a manner, as I conceived, might prove most usefull, by being most proportionable to them, who stood most in need of them, without any oblation provided for any other shrine, any civility for the more curious Reader) are here offered to thee, to be dealt with as thou desirest to be treated at that last dreadfull tribunall, which sure then will be with acceptation of pardon, and with that *Charity* (the but just return to that which mixt this antidote for thee) *which will cover a multitude of sins.*

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CHAP.

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CHAP. I.

**I**N the Ordinance prefix to the Directory (being almost wholly made up of forms of Repeal) there are onely two things worthy of any stay or consideration.

1. The motives upon which the Houses of Parliament S. & C. 1. have been inclined to think it necessary to abolish the Book of Common-Prayer, and establish the Directory; and those are specified to be three. First the consideration of the manifold inconveniences that have risen by the Book in this Kingdom. 2. The resolution according to their Covenant, to reform Religion according to the word of God, and the best reformed Churches. 3. Their having consulted with the Learned, and Pious, and Reverend Divines to that purpose, from whence they conclude it necessary to abolish the Book.

To this conclusion infer'd upon these premises, I shall confidently S. & C. 2. make this return, 1. That the conclusion is as illogically as any that any Assembly of wise men have ever acknowledged themselves to be guilty of, no one of the three Motives being severally of strength to bear such a superstructure, and therefore all together being as insufficient; for if the conclusion were onely of the prudence, or expedience, of taking it away, somewhat might be pretended for that Inference from the premises, supposing them true: But when 'tis of necessity (and that twice repeated, and so not casually fallen from them) there must then be somewhat of precept divine in the premises to induce that necessity; or else it will never be induced: for I shall suppose it granted by them with whom I now dispute, that nothing is necessary in the worship of God, but what God hath prescribed, the necessity of precept being the onely one that can have place in this matter, and the *necessitas medi*, being most improper to be here pleaded. But that there is no such direct precept, so much as pretended to by those three motives it is clear, and as clear, that all together, do not amount to an interpretative precept. For that a lawfull thing though press'd with manifold inconveniences should be removed, is no where commanded the lawfull Magistrate, but left to his prudence to judge whether there be not conveniences on the other side, which may counterbalance those inconveniences; much lesse is it commanded the inferior Courts in despite of King and standing Law. For what ever of expedience, and so of prudence might be supposed to interpose, that may be sufficient to incline a Wise Magistrate to make a Law, but not any else, either to usurp the power of a Law-maker, or to do any thing contrary to establish'd Laws; there being nothing that can justify the least disobedience



dience of Subjects to their *Prince*, or the *Laws* of the Kingdom, but that obligation to that one superiour Law of that higher Prince, *our Father which is in heaven*, which being supposed, 'tis not all the *resolutions* and *Covenants* in the world that can make it lawfull for any to disobey, much lesse necessary, any more, then the saying *Corban* in the Gospel, i.e. pretending a vow will free the Childe from the obligation of *honouring* or *relieving his Father*, or then *Herod's* vow made it lawfull to cut off the head of *John the Baptist*; and then how far the consultation with those *Divines* may induce that necessity, will upon the same ground also be manifest to any, especially that shall remember, with what caution that Assembly was by the Houses admitted to consult, and with what restraints on them, and professions, that they were call'd onely to be *advisers*, when they were *required*, but not to conclude any thing, either by a *generall* concurrence, or by that of a *Major part*, any farther then the *reasons* which they should offer them, might prevail with them; to which purpose it was so ordered, that if any one man dissented from the rest of their *Divines*, his opinion and reasons were as much to be represented to the Houses, as that other of the rest of the Assembly.

SECT 3.

By this I conceive it appears, that I have not quarrell'd causelessly with the Logick of this conclusion, the premises pretending at most but motives of *expediency*, and so as unable to infer a necessity, as a *Topical* argument is to demonstrate, or a *particular* to induce an *universal*. That which I wou'd in charity guesse of this matter, as the cause of this mistake, is my not groundlesse suspicion, that when the *Presbyterians* had prepared the premises, the *Independents* framed the conclusion; the former of these joyning at last with the other in a resolution of taking away the Book, but onely on prudentiall considerations; not out of Conscience of the unlawfulnessse, and proportionably setting down those reasons but prudentiall reasons; and the latter though restrained from putting conscience into the premises, yet stealing it secretly into the conclusion, and so each deceiving and being deceived by each other, I am not sure that my conjecture is right in this particular, yet have I a reason to infer it. 1. Because I find in many places of the *Directory* certain footsteps of this kind of composition and complacency, and mixture of those so distant sorts of Reformers. 2. Because the *Presbyterians* which have formerly appeared both in other and in this Kingdom (whose copy these present reformers of that party have transcribed) have constantly avowed the lawfulnessse of *Liturgy*, and so cannot affirm any necessity of abolishing; witnesse *Calvin* himself (whom we shall anon have occasion to produce) and the practice of the Church of *Geneva*, and

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neerer to our selves, witnesse those foure classes, which in Q. Elizabeths dayes, had set themselves up in this Kingdom. These had made complaint to the Lord Burleigh against our Liturgy, and entertained hopes of obtaining his favour in that businesse about the yeer 1585. he demanded of them, whether they desired the taking away of all Liturgy, they answered, no, he then required them to make a better, such as they would desire to have settled in the stead of this. The first Classis did accordingly frame a new one, somewhat according to the Geneva form. But this the second Classis disliked, and altered in 600 particulars; that again had the fate to be quarrell'd by the third Classis, and what the third resolved on, by the fourth; and the dissenting of those Brethren, as the Division of tongues at Babel, was a fair means to keep that Tower then from advancing any higher. Nay even for our neighbours of Scotland themselves, what ever some of them of late have thought fit to do, since they became Covenanters, (in animosity perhaps and opposition to that terrible *mormo*, the Liturgy sent to them from hence) we know that they were Presbyterians formerly, without seeing any necessity of abolishing Liturgy.

'Tis no news to tell you that Mr Knox wrote a Liturgy, wherein there is frequent mention of the dayes of Common Prayer, and among many other particulars, these ensuing, worthy your remark. 1. Plain undisguised confessions of such faults, which this age, though as notoriously guilty of as they, will not put into publick forms, or leave upon record against themselves, as, *That for the pleasure and defence of the French they had violated their Faith, oft breaking the leagues of unity and concord, which their Kings and Governors had contracted with their Neighbours.* And again, *that for the maintenance of their friendship, they have not feared to break their solemn oaths made unto others.* To which I might adde, from another Confession, that *Whoredome and adultery are but pastimes of the flesh; crafty dealing, deceit and oppression is counted good conquest, &c.* but that it would look too like a Satyre against some part of that Nation at this time thus to specify. 2. Their great sence and acknowledgement of obligations from this Kingdom of England, and not onely prayers for continuance of peace between England and Scotland, but even execrations on all (and so sure on those their successors of this age) which should continue or contribute ought toward the breaking of it, the words are these. *Seeing when we by our power were altogether unable, &c. thou didst move the hearts of our neighbours (of whom we had deserved no such favour) to take upon them the common burthen with us, and for our deliverance, not onely to spend the lives of many, but also to hazard the estate and tranquillity of their Realm, Grant unto us that*

with such reverence we may remember thy benefits received, that after this in our default, we never enter into hostility against the Nation of England, suffer us never to fall into that ingratitude and detestable unthankfulness, that we should seek the destruction and death of those whom thou hast made instruments to deliver us from the tyranny of merciless strangers. [the French.] Dissipate thou the counsels of such as deceitfully travail to stir the hearts of either Realm against the other, let their malicious practices be their own confusion, and grant thou of thy mercy, that love, and concord, and tranquillity may continue and increase among the inhabitants of this Island, even to the coming of our Lord Jesus Christ. Thirdly, that some of their forms of words are directly all one with ours, others with some small additions retaining our forms, as in the Prayer for the King, and the Exhortation before the Sacrament, and the adjuration of the Parties to be married will appear. Fourthly, that on their day of Fast (though that be with great care provided and ordered to be the Sunday twice together, quite contrary to the Canons and custome of the Primitive Church, yet) 'tis then appointed, that the Minister with the People shall prostrate themselves, &c. a posture of most humble bodily adoration, made to reproach those who will not so much as recommend or direct any one kind of corporall worship or gesture of humiliation in all their Directory. The enlarging to this mention of particulars I acknowledge to be a digression. But the presenting to your knowledge or remembrance this *Scottish* Liturgy is not; By which superadded to the former, and by much more which might from other Churches be added to that, it briefly appears what is or hath been the uniform judgement of the Presbyterians in this matter, directly contrary to the concluded necessity of abolishing.

Which necessity on the other side the Independents have still asserted, and for that and other such differences have avowed their resolutions, to be the like scourges to them as they have been to us, professing (and *ad homines*; unanswerably proving the reasonableness of it) to reform the *Geneva* reformation (as a first rude and so imperfect draught just creeping out of Popery there, and therefore not supposable to be complete at the first assay) as the Presbyterians upon the same pretences have designed and practised on our *English* Reformation.

All this I have said against the concluded necessity in case, or on supposition that the premises were true, but now I must adde the falseness of those also, and then if the necessity will still remain, I must pronounce it a peice of Stoicall fatality, an insuperable unruly necessity indeed, that will acknowledge no Laws, or bounds, or limits to confine it.

And first for the manifold inconveniences, if that phrase denote those  
 Generalls

severals which in the Preface to the *Directory* are suggested, I shall in due place make it appear.

1. That there are no such inconveniencies.  
 2. That greater then those may easily, and hereafter shall be produced against their *Directory*, and consequently that, although true inconveniencies were supposed sufficient to infer a *necessitie* of abolition, yet such onely pretended names of inconveniency, such *Chimera's* and *Murmo's* (especially over-ballanced with reall ones in the other scale) would be abundantly insufficient to do it. But if the manifold inconveniencies have a larger prospect to refer to, we shall conclude it very uncharitable not to mention those, which might possible have had the same effect with us as with them; convinced us also to be their Profelytes, and in the meane time very unjust to put so uncertain an equivocall phrase into a law, which we have no Criterion or nomenclature to interpret; but beyond all, very imprudent to mention and lay weight on such slight and such no inconveniencies afterward specified, when others might have been produced better able to beat the envy of the adousation.

As for your resolution, if it went no higher then the Covenant, and that but to reform Religion, according to the word of God, and the example of the best reformed Churches, I am sure it cannot oblige, or so much as incline you to take away that Book, there being nothing in it. 1. Contrary to the designe of Reformation. 2. Contrary to the word of God, or 3. Contrary to the example of the best reformed Churches. Sect. 8.

Not 1. to Reformation, for Reformation is as contrary to abolition of what should be reformed, as cure to killing; and if it be replied, that the abolition of Liturgy, as unlawfull may be necessary to the reforming of Religion, I shall yeeld to that reply on that supposition, but then withall adde, that Liturgy must first be proved unlawfull, and that testified from divine infallible principles; wh'ch because it is not thorow this whole Book so much as pretended, both that and the second suggestion from the word of God must necessarily be disclaimed, and then the example of the best reformed Churches will soon follow, not onely because all other Reformed Churches ordinarily known by that Title, have some kind of Liturgy, and that is as contrary to abolition, as the continuing of ours without any change, but because no reformation, is to be prefer'd before that which cuts off no more then is necessary to be cut off, and which produces the Scripture rule, the sword of the Spirit for all such computations; and therefore the Church of England, as it stands established by Law is avowable against all the Calumniators in the world, to be

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the best and most exemplarie reformed; so far, that if I did not guesse of the sense of the Covenant more by the temper then words of the Covenanters, I should think men, that have *Covenanted to reform* after the example of the best Reformed Churches, indispensably obliged to conform to the King-Edward, or Queen-Elizabeth-English Reformation, the most regular perfect pattern that Europe yeeldeth.

Sec. 10.

As for the truth of the last affirmation, that they have consulted with the Divines called together to that purpose, although I have no reason to doubt of it, yet this I know, that very many of the learned'st there present, were, immediately before their imbarcking in that employment, otherwise minded, and that therefore so sudden an universall change of minds favours either of some strong *charm*, or *strange inconsistency*, and I shall make bold to ask this Question of that whole number of Divines, whether I should do them wrong in affirming, that there yet are not ten Divines in that number that think all Liturgy unlawfull, and consequently that it was necessary (not to reform, but) to *abolish* our Book, which is the stile of the Ordinance. If this challenge of mine may not be answer'd with a plain punctuall subscription of so many to the condemnation of all Liturgy as unlawfull, I am sure this is an Argument, *ad homines*, unanswerable. And the ground of my challenge, and of my specifying that number, is the relation we have oft had of the but seven dissenting Brethren, i. e. the but so many of the Independent Party among them, which upon my former ground I now suppose the onely mortall enemies to all Liturgy. But if I am mistaken, and this be the common sense of those Assemblers; then have I reason to adde to my former complaints this other of their so over-cautious expressions, which through this whole Book hath not once intimated either the whole or any part to be *unlawfull*, but onely quarrel'd the *inconveniences*, which suppose it otherwise to be *lawfull*.

Sec. 11.

And thus much might suffice of the first observable in the Ordinance, the concluding this abolition to be necessary. But because I would foresee and prevent all possible rejoinder, and because I would here interpose some considerations which would otherwise take up a larger place, I shall suppose the Presbyterians may have another notion of the word *Necessary*, of a lower importance then this under which we have hitherto proceeded against them (though still the Independents, whose Judgement is not wont to be despised in the framing of Ordinances, cannot be imagined to take it in any other) and that is, that it shall signifie onely a *Politick necessity*, or that which is necessary, if not to the *being*, yet to the *well being*, i. e. to the *Peace and prosperity* of this Kingdom. Now because



because there be two parts of every Christian Kingdom, a *Seat* and a *Church*, and so two branches of Policy, *Civill* and *Ecclesiasticall*, I shall not undertake to be so far Master of their sence, as to pitch upon either as that wherein they affirm this *abolition necessary*, but say somewhat to both, and to shew that it is not *necessary* in either sence of *Politick necessity*.

And first that the abolition of Liturgy cannot have so much as a benigne influence on the *State*, much lesse be *necessary* to the prosperity of it, I shall infer onely by this vulgar aphorisme, that any notable or grand mutation, if from some higher principle it appear not *necessary* to be made, will be necessary not to be made, at least not to be made *supposedly*, altogether, but onely by degrees, and prudent dispensings. I shall not any farther enlarge on so plain a theme, then to mention one proportion or resemblance of this truth in the naturall body observed by the Physicians in the cure of an hydropicall patient, who, when the body lyes covered with such a deluge of water, that it proves necessary to make some sluice to let out the burthenous superfluity, do not yet proceed by any loose way of letting out all at once, because the violent *effluviū*, or powring out of Spirits constantly consequent to that, would certainly destroy the Patient, and endanger him on dry ground, as much, or more, then in the midst of those waters; but the method is a *measurment*, the making so small a hole in the skin, that shall drain the body by insensible degrees by drawing out a little at once, and never above a pint at a time, though many gallons are designed to passe by this way of evacuation. I shall adde no more to this resemblance, but that the totall violent illegall abolition of Liturgy in a settled Church, is certainly of this nature, and being superadded to the change of the Government into a Form quite contrary to that which for 1600 years hath prevailed in the universall Church of Christ, there settled by the Apostles, may be allow'd the stile of *insignis mutatio*, a mutation of some considerable importance to a Christian State, which being admitted altogether without any preparative alleviating steps, will (by the rapid sudden motion at least, if there were nothing else) have a dangerous influence upon the whole body, of which the cunningest diviner cannot at this distance foresee the effects, or prevent the emergent mischiefs which succeeding time may discover. If it be said, that this abolition is now *necessary* to conclude the present *War*, and that be affirmed to be the *Politick necessity* here meant, I answer, that if it were able to do that, I should acknowledge it the strongest argument that could be thought on to prove it *Politically necessary*, this War being so unnecessarily

rily destructive, and any thing that could rid us of that, so strongly convenient, that if Conscience would permit the use of it, I should allow it the title of necessary. But to make short of this, no man can believe that these Armies were raised or continued to subdue the Common-Prayer-Book, for, besides that there was a time when 'twas found necessary for the Houses to declare, that they had no designe to take away that Book, for fear the people should be disoblged by it, and another when the Earl of Essex his Army expressd some kindnesse to it; This now confest by the Pretenders of both Perswasions, Presbyterians and Independents, one that they do not, the other that they must not take up Arms for Religion, and so that kind of political necessity of abolishing the Book is, and by themselves must be disclaimed also.

Se<sup>t</sup>. 12.

Now for the second branch of this necessity, that which is in order to Ecclesiastical or Church-policy, we shall take liberty in this place to consider this matter at large, because it may perhaps save us some pains hereafter, and because their pretending of this necessity of doing what they do, is a tentation, if not a challenge to us to do so, and then we shall leave it to the Reader to judge what grounds may hence be fetcht for this pretended necessity. And this must be done by laying together the severall things that are in our Liturgy, and are purposely left out in the Directory, and so are as it were the Characteristickall note, by which the Directory is by the Assemblers designed to differ from our Liturgie, as so much food from poyson, Christian from Antichristian (if Necessary be properly taken) or (if improperly for that which is necessary onely to the well being) as a more perfect and more profitable, from that which, if it be so at all, is not either (in their opinion) in so high a degree.

Se<sup>t</sup>. 13.

Now the severals of our Liturgie which are purposely avoided in this Directory, I have observed to be principally these; Of those that are more extrinsecall, six.

1. The prescribing of Forms, or Liturgie it self.
2. Outward or bodily worship.
3. Uniformity in performing Gods service.
4. The Peoples bearing some part in the service.
5. The dividing the Prayers into severall Collects, and not putting them all into one continued Prayer.
6. The Ceremonies of kneeling in the Communion, of Crosse in Baptism, of Ring in Marriage, &c.

Then of those that are intrinsecall, and parts of the Service.

1. The Absolution, in the beginning of the Service next after the Confession, and before the Communion, and in the Visitation of the sick.



2. *The Hymnes, the Introite, the Te Deum, &c.*
3. *The use of the Doxologie or giving glory to God.*
4. *The Confession of the Faith in the Creeds.*
5. *The frequent repeating of the Lords Prayer, & the prayers for the King*
6. *The observations of divers Feasts commemorative, not onely of Christ, but of Saines departed, and assigning Services, Lessons, Epistles, and Gospels, and Collects to them.*
7. *The reading the Commandments, and the Prayers belonging to that*
8. *The order of the Offertory.* (Service.)
9. *Private Baptisme.*
10. *A prescript form of Catechisme.*
11. *Confirmation.*
12. *The solemnities of burying the dead.*
13. *Thanksgiving after Child-birth.*
14. *Communion of the sick,*
15. *The Service containing the Communion.*
16. *The observation of Lent, and the Rogation, and I would adde also of the Ember weeks.*

This may seem too loose a task, to enlarge on each of these, and yet we are in justice to this Book, and for answer to the pretended Necessity of abolishing it, obliged to do so, as breisly as it may, onely so farre as may serve to give the Reader a view of the lawfullnesse at least, and withall of the usefulness of each of these, and consequently of the no appearance of reason why it should be thought necessary to abolish any one of them, much lesse of all the rest for that ones sake.

And first for the prescribing of Forms of Prayer, or Liturgy it self, we shall referre it to judgement whether it be necessary in Ecclesiastical Policy, &c. strongly conducing to the benefit and edification of a Church to interdict or banish it out of the Kingdome, when we have proposed these few things concerning it. 1. The example of God himself and holy men in the Old Testament, prescribing set Forms of blessing the people to be used daily by Aaron and his Sons, *Numb. 6. 23.* The Lord blesse thee and keep thee, &c. set Forms for the people to use themselves, *Deut. 26. 3. 5.* Thou shalt say before the Lord, A Sytian, &c. as also at the going out of their Armies, *Deut. 20. 3.* and of Thanksgiving, *Exod. 15. 1.* made by Moses, and it seems learnt by-heart by all the people; and in the same words used again by Miriam, *v. 21.* and so it appears, *Isa. 38. 20.* that Hezekiah did not onely form a set thanksgiving, but used it all the dayes of his life. And the same Hezekiah, *2. Chron. 29. 30.* in his thanksgiving commanded the Levites also to sing praises to God with the words of

*David and Asaph, i. e.* Forms already prepared to his hand by those sacred Pen-men.

- Scd. 15. 2. The practice of the Jews since *Ezra's* time constantly using set Forms of Prayer by way of *Liturgie*; For this I shall produce no other proof then the testimony of a learned Member of their Assembly, Mr. *Selden* in in his notes on *Eutychius*, vouching all his affirmation out of the ancient records of the customes of the Jewish Nation from whom, that they may be of authority with you, I shall transcribe these severals, *That certain forms of praying, which were to be used by every one daily by Law, or received custome, were instituted by Ezra and his house, i. e. his consistory.*
- P. 41. That the Jews about the end of the Babylonish captivity had their ancient manners as well as language so depraved, that without a Master they either were not able to pray as they ought, or had not confidence to do so. And therefore that for the future, they might not recede either in the matter of their prayers (through corruption) or expression (through ignorance) from that form of piety commanded them by God, this remedy was applyed by the men of the great Synagogue, *Ezra & his 120. Collegues*, (where by the way is observable one speciall use and benefit of set Forms, not onely to provide for the ignorance, but to be an hedge to true Religion, to keep out all mixtures or corruptions out of a Church; To which purpose also the Councils in the Christian Church have designed severall parts which we still retain in our *Liturgie*, a recall and a valuable benefit, if it were considered.)
- P. 43. That of this kind there were 18. Prayers or Benedictions, called in the Gemara composed or appointed Prayers. That the three first of these, and the three last respected the glory of God, the twelve other intermediate were spent on those prime things that were necessary, either to the whole People, or every particular man, (proportionable to which perhaps it is that our Saviour who accommodated most institutions of his Baptisme and his last Supper, &c. to the customes of the Church, did also designe his prayer, as it is set down in *Matthew*, though not according to the number of the Jewish prayers, yet to the generall matter & form of them, the three first branches of it, and the conclusion, which may passe for three branches more, referring to the glory of God; and the other intermediate to our private and publick wants.)
- P. 44. That these Prayers were to be learnt by every man, that the Prayers of the unskillfull might be as perfect as of the most eloquent. That every act of praying was begun with, *Psal. 51. 15. O Lord open thou our lips, & our mouths shall shew forth thy praise* (the very form of words still retained in *St James* his Liturgy, and in ours before the Introite) and concluded with *Psal. 19. the last verse, Into thy hands, &c.* That of these 18 Prayers no one was to be omitted, that if any other were added, they were counted of like

like free-will offerings, as the other were answerable to the prescribed and were called by that name. That the additions might be made onely in those Prayers which concern their own wants, because those were capable of variation, but not to those that concern'd God. That on Sabbath & Feast-days no man might use a voluntary prayer. That about the time of the Jews destruction Gamaliel and his Sanhedrim added a nineteenth Prayer, and after him others, so that at length the daily service grew to an 100 Prayers. That it is likely that the Pagans come to use their set Forms in their Sacrifice also, ( and perhaps the Mahumedans too ) by the example of the Jewish Church, for which he there referres the Reader to many Books of the Learned, I conceive the authoritie of this Gentleman hath not been despised by the House of Commons, and the Assemblers ( when it hath chanced to agree with their designes or interest ) and therefore I have thus farre, as an Argument *ad homines*, insisted on it.

3. The not onely practice, but precept of Christ in the New Testament, who did not only use himself a set form of words in prayer, three times together using the same words. *Matth. 26. 44.* and upon the Crosse in the same manner, praying in the Psalmists words, onely changed into the Syriack dialect, which was then the vulgar : but also commanded the use of those very words of his perfect form, which it seems he meant not onely as a pattern but a form it self (as the Standard weight, is not only the measure of all weights, but may it self be used) *Luke 11. 2. when you pray, say, Our Father, &c.* which precept no man can with a good conscience ever obey, that holds all set forms necessary to be cast out of the Church.

4. The practice, not onely of *John the Baptist*, who taught his disciples so pray, *Luke 11. 1.* (which occasioned Christs Disciples to demand, and him to give them a form of Prayer) but especially of the Apostles, of which we find intimations, *1. Cor. 14. 26. When you come together every one of you haib a Psalm*, which sure referres to some of the Psalms of *David* or *Asaph*, used then ordinarily in their devotions, ( and that as even now I said, authorized by the example of Christ himself upon the Crosse, who it is thought repeated the whole 22. Psalm, it is certain, the first verse of it, *My God, my God, why hast thou forsaken me* ) and so certainly a set form, and that of Prayer too ( of which thanksgivings and Praises are a part. ) But because every one had his severall Psalm, it is therefore reprehended by the Apostle, as tending to confusion, and by that consequence, *S. Pauls* judgement is thence deducible for the joyning of all in the same form, as being the onely course tending to edification in the end of that verse, and then sure 'twould be hard, that that which the Apostle conceived the onely course for edifying, should now be necessarie to be turn'd out of the Church,

Church as *contrary to edification*. Farther yet, 'tis clear by text, that the Apostles when they met together, to holy duties (such are Fasting, Prayer, receiving the Sacrament) continued very long time, sometimes a whole day together. This being too much to be alwayes continued in the Church, and unsuteable to every mans businesse, is said to have been the occasion that St. James first made choice of some speciall Prayers most frequently by them used, which was after called his *Liturgie*, which (or some other in the disguise of that) the Greek Church still use on solemn dayes. This also being of the longest for every dayes use, St. Basil is said to have shortned, and that again St. Chrysostome; how certain these reports are, I shall not take upon me to affirm, but onely adde, that the Greek Church, who are most likely to know the truth of it by their records, do retain all these three *Liturgies*, and would loudly laugh at any man that should make doubt whether St. James, St. Basil, and St. Chrysostome, were not the Authours of them. 2. That the judgement of that Church (if they are deceived also, and may not be thought worthy to be heeded by our Assemblers) is yet an argument of great authoritie to any prudent man, if not that these *Liturgies* were purely the same with those which were written by that Apostle, and those holy men; yet that there were such things as *Liturgies* of their penning. The like might be added of that short form of St. Peters, which alone they say was used in the Roman Church for a great while, till after by some Popes it was augmented, and the same of St. Marks Liturgy. I am sure St. Augustine speaking of some forms retained in the Church, and still to be found in our *Liturgie*, particularly that of *Sursum corda*, Lift up your hearts, &c. saith, that they are *verba ab ipsis Apostolorum temporibus petita*, words fetcht from the times of the Apostles, which supposes that they did use such Forms. And for that particular mentioned by St. Augustine, it is agreeable to the Constitutions of the Apostles, 1. 8. c. 16. (which collection if it be not so ancient as it pretends, doth yet imitate Apostolicall antiquity) and so in St. James's, and Basils and Chrysostomes Liturgy in the same words with our Book as farre as to the word [bounden] and for many other such particular Forms used by us we find them in Cyril of Jerusalems *Catechisme*, one of the ancientest Authours we have, and then that it should be necessary for the Church to turn out what the Apostles had thus brought into it, will not easily be made good by our Assemblers.

Sec. 12.

Fifthly, The practice of the Universall Church from that time to this, which is so notorious to any that is conversant in the writings of the Ancient Fathers, and of which so many testimonies are gathered together for many mens satisfaction by Cassander, and other writers of the

*Liturgia*

*Liturgia*, that 'twere a reproach to the Reader to detain or importune him with testimonies of that nature. To omit the practice of

\* *Constantine*, who prescribed a form for his Souldiers (a Copy of which we have in *Ensch. de vit. Const. l. 4. c. 20.*) I shall only mention two grand testimonies for set Forms, one in the 23 Canon of the third Councell of Carthage, *Quascunque sibi precos aliquis describet non sit utatur, nisi prius eam cum instructioribus fratribus comulerit: No man may use any Prayers which he hath made, unless he first consult with other learned Christians about it.* And the other more punctuall: *Cancil. Milev. c. 12. Placuit ut precesque probata fuerint in Concilio ab omnibus celebrantur. Nec alia omnino dicantur in Ecclesia, nisi qua a prudentioribus tractantur, vel comprobata in Synodo fuerint, ne forte aliquid contra fidem, aut per ignorantiam, aut per minus studium sit compositum. It was resolv'd on, that the Prayers that were approv'd in the Councill should be used by all, & that no other should be said in the Church but those that had been weighed by the more prudent, or approv'd in a Synod, lest any thing, either through ignorance or negligence should be done against the Faith.* Instead of such Citations (and because whatsoever argument is brought from that Topick of Ecclesiastical tradition, is now presently defamed with the title of Popish and Antichristian, because forsooth *Antichrist* was a working early in the Apostles time, and every thing that we have not a mind to in antiquity, must needs be one of those works.) I shall rather choose to mention another, as a more convincing argument *ad homines*; and that is,

Sixthly, The judgement and practice of the Reformed in other Kingdomes, even *Calvin* himself in severall ample testimonies, one in his Notes upon *Psal. 26. 1.* another in his Epistle to the Protector. I shall not give my self licence to transcribe these, or multiply more such Testimonies, onely for the honour not onely of *Liturgia* in generall, but particularly of our *Liturgia*, 'twill be worth remembering that *Gilbertus* a German, many yeers since, in a book of his, propounds our Book of prayer for a sample of the Forms of the ancient Church; And for the purity of it, through Reformation, that *Cramer* procured the King *Edwards* Common-Prayer-Book to be translated into Latin, & sent it to *Bucer*, & required his judgement of it, who answer'd, that there was nothing in it, but what was taken out of the word of God, or which was not against it, *commodè acceptum, being taken in a good sense, some things indeed, such he, quæ nisi quis, &c. unless they be interpreted with Candor, may seem not so agreeable to the word of God, & which unquiet men may wrest unto matter of contention.*

The same *Constantine* in his palace imitating the orders of the Church, among other things, *ἐν τῇ ἐκκλησίᾳ ἀπόστα, rendered Set Prayers, Ensch. de vit. Const. l. 4. c. 17.* And so it is said of the Nobles about him, that they used *ἐν τῇ βασιλείᾳ φιλας, Prayers that the Emperor liked, & were all brought by him, τὸ αὐτοῦ ἀρχιεπίσκοπος, &c. to pray the same prayers all of the even in private, c. 18.*

Scit 19.

*Prohem  
fol. 301.  
212.*



contention. As may be seen at large in *Bucers Scripta Anglicana*. Upon this occasion this Book of King *Edwards* was again survey'd, and in those particulars, that were Subject to such Cavills, corrected. After which time the quarrels about that Book were generally with the Papists (not so much with the opposite extreame (and therefore *John Ould* in Queen *Maries* dayes wrote against them in defence of it, and of the King *Edwards* Reformation. And *Craumer* made a challenge, that if he might be permitted by the Queen to take to him *P. Martyr*, and foure or five more, they would enter the lists with any Papists living, and defend the Common-Prayer-Book to be perfectly agreeable to the Word of God, and the same in effect which had been for 1500 years in the Church of Christ. This for the reputation of the Book. Then for the fruit and benefit that by the use of it redounded to Christians, take an essay by Mr *John Hullier*, Fellow of Kings Colledge in *Cambridge*, who was Martyr'd in Queen *Maries* dayes, *Ann.* 1557. and being at the stake among many other books that were thrown into the fire to him, it hapned that a Common-Prayer-Book fell between his hands, which he joyfully receiving opened, and read till the flame and smoke suffered him not to see any more, and then he fell to prayer, holding his hands up to heaven, and the book betwixt his arms next his heart, thanking God for that mercy in sending him it, the relation is Mr *Foxes*, and from thence the plea authentick, that *the tree that bare wholesome fruit, should not be cut down by the law*, Deut. 10. 20. even when Warre was to be made on a City, and as *Maimon* adds, *l. de Idol.* though it were worshipt for an Idoll, and if that which was then of so dear esteem be now so necessary to be cast out, it is an ill indication of the times into which we are fallen.

Acts and  
Mon. pag.  
1818.

Scd. 10.

Seventhly, The reasons on which the very Heathens themselves took up the same practice, which was universall (it seems) through all the world, more Catholick then the Church it self. To this purpose beside those Authors which Mr *Selden* refers to, I shall onely adde these three testimonies, first of *Plato*, *l. 7. de leg.* where he commands, that *what ever Prayers or Hymnes the Poets compos'd to the Gods, they should first shew them to the Priests* (as if they were in a manner leprous till then) *before they publish them, lest they should ask evil things in stead of good* (an infirmity that these dayes are very subject unto) The second in *Thucyd.* *l. 6. p. 434.* *ἐν τῇ πόλει καὶ ἀναγινώσκοντες αὐτὰς ἐν τῷ ἱερῷ καὶ ἀναγινώσκοντες αὐτὰς ἐν τῷ ἱερῷ.* Set forme for severall occasions, and a common joynt sending them up to heaven. The third in *Alexander ab Alex.* *l. 4. c. 17.* that *the Gentiles read their Prayers out of a Book before their Sacrifices, Ne quid praepostere dicatur, aliqui ex scripto praire & ad verbum referre solitus est:* That the work might not

*be done preposterously.* Which two reasons of theirs, the one left they should stray in the matter of their Prayers, the other left offend in the manner, may passe for Christian reasons, as seasonable with us, as they were among them. And no *necessitie* that those *reasons* should be despised by us neither.

Eightly, The irrationall concludings, or shortnesse of discourse of those which are against set forms, especially in two things; the first observed by D. *Preston* (whose memory is, I hope, not lost among these Assemblers) and made use of in a Printed work of his to the confuting of them. That while they in opposition to set Forms require the Minister to conceive a Prayer for the Congregation, they observe not, that the whole Congregation is by that means as much stinted, and bound to a set Form, to wit, of those words which the Minister conceives, as if he read them out of a book, 2. That the persons with whom we have now to deal, though they will not prescribe any Form of Prayer, yet venture to prescribe the *matter* of it in these words, pag. 14. *the Minister is to call up- on the Lord to this effect.* Now why the *prescription* of the *matter* is not the stinting of the Spirit, as well as the *form of words* (unlesse the Spirit, like the Heathen Mercury be the God of eloquence, and be thought to deal in the words onely) or why the promise of *dabitur in illâ hora, it shall be given you in that hour,* should not be as full a promise for *matter*, as for *expressions*; especially when that Text forbids care or provision, *quod & nō* not onely *how*, but *what* they should *speak*, and the promise is peculiarly for the *nō*, *it shall be given you what you shall speak*; and this is it, that is attributed to the Spirit, *v. 20.* (from whence if I should conclude, that the holy Ghost taught the Disciples onely the matter of their answer; and they themselves were left to put it in form of words, there is nothing in that Text against that assertion; and that it was so in their penning of the New Testament, many probable Arguments might be produced if it were now seasonable,) and consequently, why the prescribing of one should not be unreasonable in them, that condemne all prescribing of the other, I confesse is one of those things which my charity hath made me willing to impute to the shortnesse of discourse, because I am unwilling to lay any heavier charge upon it.

From all which considered, and a great deal more which might be added, from the usefulness of known Forms to those, whose understandings, are not quick enough to go along with unknown, and if they have no other, are faine oftentimes to return without performing any part of that so necessary duty of prayer in the Church, from the experience of the effects of the contrary doctrine, the many scandalous passages

Sect. 11.

ἵνα μὴ  
τὸ λέγῃ,  
Αἴ. 14. 13

Muth. 10.  
19.

Sect. 12.



passages which have fallen from Ministers in their extemporary Prayer (of which meer pity and humanity, civility and mercy to Enemies, restrains us from inserting a large Catalogue) and the no manner of advantage above that which set Forms may also afford, but onely of satisfaction to the itching eare, exercise and pleasure to the licentious tongue; and the vanity of the reputation of being able to perform that office so fluently (which yet is no more then the *Rabbins* allow *Achizophel*, that he had every day three new Forms of prayer) or having a plentiful measure of the Spirit; which is believed to infuse such eloquence. I shall now conclude it impossible that any humane eye should discern *Necessitie*, in respect of Ecclesiasticall policy, edifying the Church, why all *Liturgie* should be destroyed, nor wash't nor purg'd with Sope, such any *Reformation* would be, but torn and consumed with nitre, for such is *abolition*, why it should suffer this Ostracisme, unlesse as *Aristides* did for being too vertuous) be thus vehemently first declaimed, and then banish'd out of the Church.

St. A. 13.

P. 10.

De div.

Offic. 10.

Secondly, for outward bodily worship, 'tis particularly prohibited by the *Directory* at one time, at the taking of our seats or places when we enter the Assembly, (directly contrary to that of *Isidor. si quis veniat cum lectio celebratur adoret tantum Deum: si autem non sit lectio, cum sit ad lecturam, adoret etiam Deum: si autem non sit lectio, cum sit ad lecturam, adoret etiam Deum*) if any come in when the Lesson is a reading let him onely perform adoration to God, & hearken to what is read) & next so much as recommended at any time, nor, one would think, permitted in any part of their publick service, like the *Persians* in *Strabo*, l. 15. that never offer'd any part of the flesh to the Gods in their sacrifices, kept all that to themselves, *ut dicitur: id est: immolantur: ut dicitur*, supposing the Gods would be content with the souls, which in the blood were poured out and sacrificed to their honour, *et dicitur: quod est: id est: dicitur: et dicitur: id est: dicitur* they said that the Gods wanted and desired the souls for a sacrifice, *ut dicitur: id est: dicitur: id est: dicitur* of which people *Herodotus*, l. 1. hath observed that they had neither Templars nor Altar. and laugh'd at them which built either but went to the top of some hill or ocher, and there sacrificed, preferring such naturall Altars before any other. The former of these is the avowed Divinity of these men (and might perhaps have been attended with the latter too, were it not that there be so many Churches already built conveniently to their hands) in stead of which, our *Liturgie* hath thought fit not onely to recommend but prescribe bodily worship; fit by directing in the *Rubrick* what part of service shall be performed kneeling, then by reading the *Psalm*, where all encourage and call up one the others to worship, and fall down, and kneel, & c. to worship i. e. adore, which peculiarly notes bodily worship, and so surely the falling down, and kneeling

ing before the Lord. And of this I shall say, that it is 1. an act of obedience to that precept of glorifying God in our bodies, as well as souls. 2. A transcribing of Christs copy, who kneeled, and even prostrated himself in prayer, of many holy men in Scripture, who are affirmed to have done so (and that affirmation written for our example) and even of the Publican, who though standing, yet by standing afar off, by not looking up, by striking his breast, did clearly joyn bodily worship to his prayer, of [Lord be mercifull to me a sinner] used at his coming into the Temple, and in that posture thrived better then the Pharisee in his loftier garbe, went away more justified, saith our Saviour, as a vessel at the foot of a hill, will (say the Artists) receive and contain more water, then the same or the like vessell on the top of it would be able to do (and he that shall do the like, that shall joyn adoration of God, and nothing but God, to the use of that or the like fervent ejaculation at his entrance into Gods house, will sure have Christs approbation of the Publicans behaviour, to justify him from any charge of superstition in so doing) and besides 3. the most agreeable humble gesture, and so best becoming, and evidencing and helping the inward performance of that most lowly duct of inward Prayer, and consequently that it may be charged with blasphemy, as well and as properly, as with superstition, and probably would be so, if the latter were not the more odious of the two: and indeed why kneeling or bowing should be more lyable to that censure, then either mentall or orall prayer, there is no reason imaginable; it being as possible that one may be directed to a false object (and so become Idolatrous, or superstitious in the true notion of those words (as they denote the worship of Idols, or dead men, Ananias or Superstites) as the other, and (for the improper notion of Superstitian (the one again as much capable of being an excess in Religion (the mind or tongue being as likely to enlarge and exceed as the body) or of using a piece of false Religion, as the other, the bodily worship duly performed to God, being the payment of a debt to God (and no doubt acceptable, when it is paid with a true heart) and no way an argument of want, but a probable evidence of the presence and cooperation of inward devotion, as I remember Nazarius on faith of his Father, Or. 8. *maioris apparuit, et minoris. Et non minus, He shewed a great deal in the outside, but kept the greater treasure within in the invisible part.* And on the other side, the stiffness of the knee, an argument of some eminent defect, if not of true piety, yet of somewhat else, and Christs prediction, John 4. that the time should come that the worshippers should worship God in spirit and truth, (being not set in opposition to bodily worship, but to the ap-

Vide Clav.  
in Sacr.  
Bapt. c. 1.

propriating

proportioning it to some singular places, *Jerusalem or that Mountain*) not producible as any apology or excuse for such omission. To these brief intimations I shall need adde no more; when the conclusion that I am to inferre is so moderate, being onely this, that it is not necessary to turn all bowing; or kneeling; or bodily worship out of the Church, ( were there any superstition in any one or more gestures, this were too great a severity, to mulct the Church of all, above the proportion of the most unlimited arbitrary Court, whose amercements must alwayes be within the compasse of *salvo contentamento*, which this will not be, if there be no competency of bodily worship left behind ) and that the *Liturgie* doth better to prescribe it at fit times, then the *Directory* to omit all mention of it at all times, unlesse by way of dislike and prohibition. Which conclusion will be the more easily evinced against them, by asking them whether in their Family-Parlour-Prayers; or in their private Cloister-prayers, they do not approve and practice that gesture; which as I believe in charity they do, so I must from thence infer, that by them *the house of God*, is the onely place thought fit to be *despised*. And if it be replied, that the *Directory* forbids not kneeling, but onely commands it not, leaving it free to use or not to use. I answer. 1. That the effect of this liberty is very remarkable among them, and equall to that of a prohibition, no man almost of their perswasion ever kneeling in their Churches. 2. That the never so much as recommending it, is very near a forbidding of it. 3. That *bowing or adoration* is directly forbidden once ( which by the way, is as much the defining of a Ceremony, viz. that of standing or going upright, and so as contrary to the Independants perswasions, and to the great clamorous complaint for *Liberty* in Ceremonies, as any prescription of *kneeling or bowing* can be. ) 4. That kneeling also is at the receiving of the Sacrament forbidden, by necessity of consequence, sitting being prescribed, and therefore that that reply or excuse is false also. And so now what *speciall advantage* this is like to bring in to this Church of ours, to have the bodies of negligent, or prophane, or Factious men left ( without any so much as an admonition ) to their own inclinations and so what depth of Ecclesiasticall policy there was which made this change so necessary, I desire now may be judged.

Sec. 24.

Thirdly, For uniformity in that Service; (which our *Liturgie* labours to set up, by prescribing the manner of it, but the *Directory* hath taken away by leaving all to the chance of mens wills, which can no more be thought likely to concur in one form, then *Democritus's* *Atoms* to have met together into a world of beautifull Creatures, without any hand of providence to dispose them ) it hath certainly the approbation of all

wife

wisemen, and command of St Paul, 1 Cor. 14. 40. in that grand place; *Let all things be done decently, and in order.* Of which I conceive the clear importance to be, that all be done in the Church according to customs and appointment. The former implied in *εὐχρησμίαι*, (custom being the onely rule of decency, and therefore the indecency of wearing long hair, is proved by being against nature, i.e. saith *Smidas* in the Scripture phrase, *χρησμία συνήθεια*, a custome of some continuance in that place, and thereupon St Paul thinks it enough against an Ecclesiasticall usage, and that which might supersede all strife about it, 1 Cor. 11. 16. *[we have no such customes, &c.]* and the latter in plain words *κατὰ μέτρον*, according to order or appointment (for so the words literally import) and then upon these two grounds is uniformitie built, and necessarily results, where all that is done in the Church is ruled by one of these, by custome, or by Law, which being here commanded by St. Paul, is a proof of the more then lawfulness of *μέτρον* prescription of Ceremonies in a Church, and of uniformity therein. And then what necessitie there is or can be that St Pauls command shall be so neglected, all care of uniformitie so disclaimed, all *μέτρον*, constitution, or ordinance, for any Ecclesiasticall matter (unlesse their ordinance against all such constitutions) so solemnly disavowed, it will be hard to imagine, or guesse, unlesse it be on purpose to observe Master *Prynnes* rule of *Conforming the Church to the State*, to fill one as full of disorder and *ἀνεία*, and confusion as the other. I remember a saying of *Socrates* which *Plato* and *Cicero* record from him: *Μετά τὴν Μουσικὴν μετανοῦντο οἱ ἄνθρωποι*; that the change of a kinde of Musick, had a great influence on mens minds, and had a generall change of manners consequent to it. I conceive uniformitie in Gods service to be parallel to Musick, being it self an outward concord, or harmony of the most different affections; and that that should be not onely changed, but lost, I cannot understand any necessary, unlesse it be that some such like effects may be wrought in Religion also.

For the fourth, the Peoples bearing some part in the service (whether Sect. 25. by way of response in the Prayers, and hymnes, or by reading every other verse in the Psalm, mentioned in *Theodorets* story, l. 2. c. 24. where speaking of *Flavianus* and *Diodorus*, he saith of them, *οἱ ὅτι ὅταν ἀλλήλους τοὺς ἑκάστης ᾄδῃ, οἱ δὲ ἄλλοι ἀκούοντες ἐκείνου ἡμῶν ἡμᾶς, &c.* They divided the Quire of Singers into two parts, and appointed them to sing the Psalms successively, which custome began by them (who, saith he were admirable men, & labour'd extreamly to stir up all men to Piety, &c. to that end invented this) *ἡ δὲ ἀρχὴ τῆς ἐκείνου τῆς ἐκείνου τῆς ἐκείνου, prevailed over the whole world*, or by way of mutuall charity, returning a prayer

for the Priest, who began one peculiarly for them; which *Indecentius* refers to, in his letter to *Aurélius* and *Augustino*, calling the *communio* & *alternas preces*, to which he there attributes more force, *quàm privata*, then to private, or by way of following the *Presbyter* in Confession of sins, both at the beginning of the *Service*, and before the *Communion*; or in Profession of Faith in the *Credo*, wherein every the meanest Christian is to have his part; ) It is certainly designed by the Church, from the example of pure antiquity, to very gainfull uses, to quicken devotion, which the length of continued hearing may have leave to dull and slacken, and to recall those thoughts which may upon the like temptation have diverted to other objects; in a word, to engage every one to be made no idle or unprofitable Spectator of the Service: and as long as there is still need of that help to these so necessary ends, and not the least shew or pretence of objection against it, how *necessarius* it can be to reject it wholly, and lay all the task upon the Priest, and not require so much as an *Amen* ( which it seems was in fashion in *St Pauls* time ) of the *Idiot*, or *Lay person*, I leave to the most prejudicate Reader to give sentence for me.

Scd. 16.

As for the *Litany*, wherein the *People* are more exercised then in any other part of the *Service*, it is certainly designed to make it more proportionable to the title bestowed on it by the Ancients of *David* *evangel.* *earnest* or *intense Prayer*, and in *Methodius*, *intense* *genuis*, *earnest Petitions*, in the Greek *Liturgie*, simply *intense*, *intense* or *earnest*) from *Act. 12. 5.* *Luke 22. 44.* This continually joyning of the people in every passage of it, tending very much both to the improving and evidencing that fervor and intention, which can never be more necessary then throughout that *Service*; of which I shall in passing say these three things, and justify them against any gain-sayer, that there is not extant any where, 1. a more particular excellent enumeration of all the Christians either private or common wants, as far as is likely to come to the cognizance of a Congregation; nor secondly, a more innocent blamelesse Form, against which there lies no just objection, and most of the unjust ones that have been made, are reproachfull to Scripture it self, from whence the passages excepted against are feicht, as that particularly of *Praying for Gods mercy upon all men*, from *1. Tim. 2. 1.* nor thirdly, a more artificiall compofure for the raising that zeal, and keeping it up throughout, then this so defamed part of our *Liturgie*; for which and other excellencies undoubtedly it is, ( and not for any Conjuring or Swearing in it ) that the Devil hath taken care that it should drink deepest of that bitter cup of Calumnie and Reviling, which it can no way have provoked, but onely as Christ did the reproach of the diseased man, *What have I to do with thee?*



thee ! &c. when he came to exorcize and cast out the Devill that posselt him. And for this to be throwin out of the Church, sure there is no other necessity, then there was that there should be *Scandals and Heresies* in it, onely because the Devil and his Factors would have it so.

5. For the *dividing of Prayers into divers Collects or Portions*, and not putting all our Petitions into one continued Prayer, these advantages it hath to give it authority, 1. the practice of the *Jews*, whose *Liturgie* was dispensed into *Lessons, &c.* and 18 *Collects*, or short Prayers. 2. The example of Christ prescribing a short Form, and in that, saith *S. Chrysostome*, διδάσκει ἡμᾶς μετρούμεν, teaching us the measure or length due to each Prayer of ours, *Hom. de Ann. f. 965*, and setting a mark of *Heathenisme*, *Mat. 6.* and of *Pharisaisme*, *Mat. 23. 14.* on their long Prayers. 3. The advice of the Ancients, who tell us *S. Peters* Form, used for a great while in the *Roman Church*, was a short one, and that *Christ* and *S. Paul* commanded us to make our Prayers, *ἁπλῆς καὶ συντομῆς, καὶ ἐν ὀλίγῳ διακεκομημένης*, short and frequent, and with little distances between. And so *Epiphanius*, *Chrysost. 18. Synop. orat. c. 24.* directs to offer our Petitions, *καὶ ὡς συντομῆς*, with all frequency; and *Cassian*, de *instit. mon. l. 2. 10* from the universall consent of them, *Utilius consent breves orationes sed creberrimas fieri: The way that is resolved to be most profitable, is to have short Prayers, but very thick or frequent.* And he adds a consideration which prompted them to this resolution: *Ut Diaboli insidians jacula succinctâ brevitate vitemus: That by that means the Devils darts which he is wont to find and steal his time to shoot in to our breasts, may by the brevity of our Prayers be prevented.* To these many more might be added, but that the no-advantage on the other side above this (save onely the reputation of the labour, and patience of speaking, or hearing so much in a continued course, in one breath as it were) will save us the pains of using more motives to perswade any, that sure it is not *necessario* to exchange this pleasant easie course of our *Liturgie*, for the tedious toilsome lesse profitable course in the *Directory*.

Sixthly, for the *Ceremonies used in the severall Services*, much might be said, as particularly for that of *kneeling* (in opposition to *sitting* at the *Lords Supper* designed in the *Directory*) 1. that it is agreeable to the practise of all Antiquity, who though they *kneeled* not because the Canon of the Councell of *Nice*, obliged all to *stand in the Church*, between *Easter* and *Whitsuntide*, or on the *Lords day* all the yeer long, (which by the way absolutely excludes *sitting*, as also doth that saying of *Optat. l. 4.* That the People may not sit in the Church; and of *Tertullian*, *Idem Orat. c. 12.* That 'twas an *Heathen custome* to sit in the Church, & therefore ought to be reprehended;) yet used the Prayer-gesture at receiving, i. e. *bowing their bodies*

Sect. 17.

Chrysost. 18.

Sect. 18.

Populus in Ecclesia sedendi potestatem non habet. Ideo reprehenditur, quia apud Idola celebratur,

and heads, which the *Fathers* call adoration: *kissing of the hand*, is the propriety of the *Latin* word, but the ordinary denotation of it, *bowing the body*: the *apocryms*, which is more then the former, the *cultus major*, among the Learned ; For as *Herodotus* observes of the Eastern Nations, that the manner of equals was to *kiss one another at meeting*; of inferiours to *kiss the hand of the Superiour*; but of the *Suppliants* or *Petitioners*, that would expresse the greatest humility to *bow themselves* before him, so was this last of the three continued among the primitive Christians, in their Services of the greatest piety and humility; *Climacus*, p. 298. *τις δὲ πρὸς Θεῷ προσκύνει, ὡς ἡμεῖς* When I receive I worship, or adore; Agreeable to which the great men in the French Churches, who receive it passing or going (a meer *Egyptian* *Passover* custome) do first make a lowly *cringe* or *curtsie* before they take it in their hands. 2. That Christ's Table-gesture at the delivering it, is no Argument for *sitting*, both because it is not manifest by the Text that he used that, save onely at the *Passover*, from which this *Supper of the Lord* was distinct, and was celebrated by *blessing, and breaking, and giving the bread, &c.* to which some other gesture might be more proper, and more commodious, and because Christ's gesture in that is no more obligingly exemplary to us, then his doing it *after Supper* was to the Apostles, who yet did it *Fasting*. *Act.* 13. 2. and generally took it before the *agape*, and as by *Plinius* Epistle it appears, so early in the morning, that the congregation departed and met again, *ad capiendum cibum promiscuum, to take their meals together*. As also 3. that the contrary gesture of *sitting*, as it was, not many yeers since, by a full Synod of Protestants in *Poland* forbidden, if not condemned, because they found it used by the *Arrians*, as complying with their opinion, who hold our Saviour to be a meer Creature, so is now profess'd by some of our late *Reformers* writings to be a badge and cognisance of their believing in the infallibility of Christ's promise of coming to reign on this Earth again, and take them into a familiar and (a kind of) equall conversation with him, the Doctrine of the *Millenaries*, once in some credit, but after condemn'd by the Church, and though favoured by some Learned men, both anciently and of late, is not yet sure clear enough to come into our *Creed* or *Liturgy*: or to be profess'd and proclaimed by that gesture, when ever we receive the *Sacrament*. The evidence or proof of it being primarily that in the *Revelation*, which by the rest of that Book I am very apt to suspect, may signifie any thing rather then what the letter of the words imports to us at the first view of them. But I shall not enlarge on this, nor the other Ceremonies mention'd, but refer the Reader to the Learned Satisfactory unanswer'd labour of *Mr Hooker*, on these Subjects, and then ask him when he hath read



read him, 1. whether he repent him of that pains. 2. Whether in his conscience he can think it *necessary*, or tending to edification, to cast all these causelessly out of this Church, or the whole *Liturgie* for their sakes.

Now for those things that are more intrinsecall to the *Liturgie*, and parts of the *Service*; as

1. For the pronouncing of *Absolution*, which Christ so solemnly instated Sect. 19. on the Priest in his Disciples (by three severall acts, first unto *Peter* as the mouth of the Apostles, *Matth.* 16. 19. then by way of promise to them altogether, *cap.* 18. 18. then by way of a tuall instating it on them, *breathing* that power and the *Holy Ghost* on them together, *Joh.* 20. 23.) and which is so distinctly named by St. *James*, *cap.* 5. 15. in the case of sicknesse, *ἀποδοῦναι αὐτῷ*, (not as we render *they shall be forgiven him*, as if it were *ἀποδοῦναι*, and belonged onely to God's act of pardoning, but) impersonally *Absolution shall be given him*; and so constantly preserved and exercised in the universall Church in publick and private, and approved as far as our *Liturgie* uses it) even by those who affirm that power in the Minister to be *only declarative*, that any man conversant either in the *Gospel* or writings of the *Fathers*, or modern *Authors*, or that hath but seen *Knox's Scotch Liturgie*, and observ'd that part of it, about the receiving of *Penitents*, would be amazed to see a *Directory for the publick worship of God* (which is a large phrase, and contains the whole office of the Priest) and in it a title *for the visitation of the sick*, and yet find never a word about *Absolution*; no not in case of scruple, doubts, or temptation, pag. 67. or the death-bed it self. This exercise of those *Keyes of the Kingdoms of Heaven*, i. e. of the Church, this pronouncing of Gods pardon, & actually giving the Pardon and Peace of the Church to all her penitent children, especially that more particular act before the Communion, and on the Bed of sicknesse, is, beside the obedience to Christ, so necessary an expression of Christian charity in every Church to its poore members, and the denying of it, where it is due, so barbarous an inhumanity (which yet I hope no man shall be the worse for, but those that do deny it) that as the turning of *Publick censures* out of this Church, is a rare example of despiight unto Christs command, (there being no *Nationall Church* from Christs time to this to be found without it, till this of ours for these last three years) so the sending of *Absolution* after it, and the affirming it to be necessary to be done, and appointing all foot-steps of it to be turn'd out of the *Service*, is a peice of disorder, as contrary to *Charity* as to *Piety*, to *Reason* as *Religion*, this being so far from the blame of an exuberancy in our *Service*, that there is more reason to wish that there were more of this nature, then that that, which we have already, were omitted.

Sec. 30.

2. For the *Hymnes of the Church*, it will not be amisse perhaps to give you first the true notion of the word; there being among the *Hebrews* three sorts of Songs, 1. *Mizmor*, a concise or short verse, 2. *Tahillab*, Praise, celebrating or deprecating of God, and 3. *Schir*, a Canticle, as the word is used in the title of that *Song of Songs*. And answerable to these three, we have *Col. 3. 17.* *Ύμνοι, ὕμνοι, and ᾠαί, Psalms and Hymnes, and Songs*, where the word *Hymne* is answerable to the second of these, a praising and magnifying of God in and for some of his most remarkable acts of mercy and power. Thus was it the dictate even of nature it self among the heathens, to imploy a great part of their Poetry, i.e. their piety (for so *Orpheus* the first and most famous Writer of *Hymnes*, was called *Theologus Poeta*, a Poet that was a Divine also) in framing of *Hymns* to their gods, though those of *Musaeus* and *Linus*, the other two *Theologi Poetae* are not now to be met with. The like we have still of *Homer* also, and I remember *Galen* the famous Physician, in one of his Books, *De usu partium*, describing the composition of the Foot, breaks out of a sudden into an excellent acknowledgement, which he calls *ᾠὴν ἀνδρῶν ὅτι ἀνυψώμεθα ἡμᾶς, ὁ τῶν ἡμῶν Ἕμνος* in laud of that God which made these curious bodies of men. This duty of naturall Piety, Christianity certainly hath not obstructed, but elevated it to a far higher pitch by superadding that greatest obligation taken from the *Redemption of mankind*, to that old one of the *Creation*. And thus in all Ages of the Church some *Hymnes* have been constantly retained to be said or sung in the Churches, I mean not, onely the daily lessons of the *Psalms of David* (which yet this *Directory* doth not mention, but onely commands a more frequent reading of that Book, then of some other parts of *Scripture*) nor the singing of some of those *Psalms in Metre*, (which yet this *Directory* doth not prescribe neither, save onely on dayes of *Thanksgiving*, or after the Sermon, if with convenience it may be done, making it very indifferent, it seems, whether it be kept at all in the Church or no, unlesse on those speciall occasions.) But the alternate reading of the *Psalms* both by Priest and people (*Psalms ab omnibus celebrantur*, Let the *Psalms* be said by all, in the *Milevit: Conc. Can. 12.*) the constant use of some speciall *Psalms*, as the *Introite*, and of other more purely Christian *Hymnes*, either framed by holy men in the *Scripture* in reference to *Christs Incarnation*, or by the Church since on purpose to blesse and praise God for his mercies in *Christ*, which sure deserve a daily celebration from every Christian, as well & as richly as any *Victory* over Enemies, though it be one of theirs over the King himself, can deserve of them upon any day of *Thanksgiving*. Of this kind is the *Te Deum*, most Divine and admirable Form, called anciently, *imnū*, a triumph Song

Song, generally thought to be compos'd by St *Augustine*, and St *Ambrose* Telman in  
Basil. T. 1.  
p. 795.  
on the day that St *Ambrose* baptiz'd St *Augustine*, and fix'd to that  
purpose with an acknowledgement of the *Trinity*, in reference to St *Aug-*  
*ustines* conversion from *Manichaeism*. If this be true, then sure is it one  
of those, the repeating of which moved St *Augustine* to so much passion,  
that he saith in his *Confessions*, l. 9. *Quantum fleui in hymnis & Canticis*  
*Ecclesiae tuae*, that and the like hymns of the Church fetch many tears from  
him. Of which I shall onely say, that to any man that hath but an humble,  
faithfull, thankfull fervent heart to go along with it, it is as christian a place  
of praise and praier, as any humane pen could contribute toward the pub-  
lick worship of God, which he that hath had the use of in the Church,  
and now thinks fit to banish out of it, shews his own former coldness  
and non-proficiencie under that means of grace, and that he never joyned  
in it with any zeal or earnestness, or else his retchlesse ingratitude to the  
Church which hath allow'd him the benefit of it.

The like might be added of those two other in the administration of the Sec. 31.  
Sacrament of the Lords Supper, the former before the Sacrament begin-  
ning with, *Lift up your hearts*, and ending with the *Holy, holy, holy, Lord*  
*God of Hosts, &c.* a form to be found with little variation, both in Saint  
*James*, St *Basil*, and St *Chrysostomes* Liturgie; the other, after the Sacra-  
ment, *Glory be to God on high, &c.* called anciently *Hymnus Angelicus*, the  
*Angels call hymne*, from the first part of it which was sung by Angels, and  
both these such ancient, pure, excellent composures in themselves, and so  
fitly accommodated to the present business, and all that I have named, so  
far from any appearance of evil, so free from any the least objection of  
any the most petulant malicious calumniator (as far as I yet ever heard)  
so well-becoming a congregation of Saints, who by praising God in the  
Church, should practice before hand, and fit themselves for the singing of  
*Hallelujahs* perpetually in heaven, and in the mean time bear the Angels  
companie here (who St *Chrysostome* tels us, sing all the hymnes with us)  
that 'tis little better then furie, favouring much of the temper of that *evil*  
*Spirit on Saul*, that was exercis'd with *David's Musick*, and (therefore  
may be allowed to have malice to that and the like ever since) to think it  
necessary to throw this piece of heaven out of the Church.

3. For the *Doxologie* so constantly annexed to many parts of our ser-  
vice, in these words, ( wherein the people either are to begin or answer )  
*Glory be to the Father, &c.* It is an ancient piece of very great consideration  
the former versicle of it being, as 'tis affirmed by good authorities, compo-  
sed by the first Councell of *Nice*, and appointed by them to be used in the  
Church, as a *lesser Creed*, or *confession of the Trinity* and *hypostasis*, *Consub-*

*partiality* of the Son and holy Ghost, with the Father (at which it hath  
 therefore anciently been the custome to stand up, *confession* of God, being  
 a praising of him (as the word in other languages imports) to which there-  
 fore that posture is most due) which may well passe for no fable, because  
 'tis clear, that soon after that time, *Flavianus* sang it aloud in the Church  
 of *Antioch*, as appears by *Zozomen*, and *Theodoret*, (and if we may be-  
 lieve *Nicephorus*, *St Chrysostome* joynd with him in it;) Of this *Philo-*  
*storgius* the *Arian* historiographer tels us, *An. 348. Flavianus* having gotten  
 a congregation of Monks together, *πρὸς ἀντίον*, was the first that began  
 that form of *Doxology*, others using that other form of *δοξα ὑπὲρ πάντων τῶν*  
*ἀγίων ἁγίων*, *Glory to the Father, by the Son in the holy Ghost*: making the  
 Son inferior to the Father, and the holy Ghost to the Son, as *Eunomius* and  
*Eudoxius* did, which it seems *Philostorgius* himself most approv'd of, (*τι-  
 μὴν ὑμῶν τῶν ἐκείνων ἐμπροσθεν*, saith his *Epi-tomator* of him) others (not as  
*Gotofred* mends his copy, and reads it, *δοξα ὑπὲρ πάντων τῶν ἀγίων ἁγίων*, but as  
 the *Oxford manuscript*) *δοξα ὑπὲρ πάντων τῶν ἀγίων ἁγίων*, *Glory to the Father,*  
*and the Son in the holy Ghost*. These two severall forms, & some say a third  
 [in the Son and the holy Ghost] were it seems proposed against *Athanasius*  
 in the Council of *Antioch*, *An. Dom. 341*. and by men of severall perswa-  
 sions used in the Church of *Antioch*, as a character, by which *τὸ ὁμῶς ὡ-  
 μῶν ἐκείνων*, they exprest their several opinions, saith *Zozomen*. l. 3. c.  
 19. & l. 4. 17. & by so doing, *πρὸς τὸ τέλος τοῦ ᾠμῶν*, every  
 one applied the *Psalms* or hymn (to the end of which, as now with us, it was,  
 it seems, then annex't) to his opinion. In which narration of *Philostorgius*,  
 we have no reason to suspect any thing, but the *πρὸς ἀντίον*, that *Fla-  
 vianus* was the first that sang it, wherein his favor with the *Arrians* might  
 make him partial, or the truth might be, he was the first that sang it at *An-  
 tioch*, for there *Athanasius* was in a Council condemn'd, & so still the form  
 might in other places be used more anciently. This first verse being on this  
 occasion brought into the Church as a testimony, and pillar of the Catho-  
 lick veritie against the *Arrians*, and annex't by ancient custome to the end  
 of the *Psalms* in the Liturgy, *St Jerome*, or some body before him, being  
 moved by the noise of the *Macedonians* (who excepted against that part  
 of it concerning the *holy Ghost* affirming that the Doctrine of the Divini-  
 tie of the *holy Ghost* was novell) is said to have been the Author of adding  
 the other verse or line to the former, in opposition to them, *As it was in*  
*the beginning*, &c. to signifie this to be the ancient Catholick, no new  
 private doctrine or opinion; and yet that it was very neer, if not as ancient  
 as the former may be guess't by what *Theodoret*, l. 2. c. 24. saith of *Le-  
 antius Bishop* of *Antioch*, that he was wont to say to himselfe the *Arrian*  
*Doxology*

*Doxology* so softly, that no word could be heard by him that stood next; but is *residuas & diuinas* for ever and ever, (the close of the second line) and this saith he, while *Flavianus*, who opposed him, was a Lay-man. And if this be a time wherein such Forms as these, (which besides giving glory to God, do secure and defend the Catholick Doctrine of the *Trinity*, against all ancient or modern *Arrians* and *Macedonians*) are necessarily to be cast out, as hinderances to growth and edification, sure the designe is onely to plant Heresies in the Church (to which alone that may prove impediment) but nothing else.

Having said this, 'twill not be needfull to adde concerning the fourth head, more then onely the acknowledgement of my wonder and astonishment, why the same calamity and tempest that carried away his *lesser Creed*, should also be able to raise so fierce a Torrent, as to drive and hurry with it *three larger Creeds* also, especially that not onely of the *Nicens Fathers*, but of the *Apostles* themselves; Against the matter of which I have not heard, that the *Presbyterians* have any objection, and sure the *Beast-mans* Divinity, that turns the *Creed* into a *Prayer*, hath not concluded the use of it to be a restraining of the *Spirit*. What the effect of this part of Reformation is likely to be, will not be heard to divine; even *Barbarisme* and *Atheisme* within a while, the turning *God* and *Christ*, and all the *Articles of the Creed* out of mens brains also, and not (as yet it is) onely out of their hearts; what is the necessity of doing it, will not so easily be resolved even by him that hath imbibed the *Assemblies* principles, unlesse it be to gratifie the *Separatists*, who are profest deniers of one Article, that of the *Holy Catholick Church*, resolving the end and the effect of the *Holy Ghosts* descent to have been onely to constitute particular *Congregations*, and none else. As for the great pattern of the *Presbyterians*, the practice of *Geneva*, or *Scotland*, that appears by *Knocks Common Prayer Book*, to have allowed a set form of *Confession of Faith*, and designed it for the publick use as the first thing in that *Booke of Prayers*, though the truth is, the *Apostles*, or other ancient *Creeds* being set aside, one of the *Geneva* forming is fain to supply the place of them, which yet by the setting the severall parts of the *Apostles Creed* in the margin, both there and in the order of *Baptisme*, appears rather to be an interpretation of it, and so still the *Separatists* must be the onely men in the Church fit to be considered, or else apparently there is no such *Politick* necessity of this neither.

For the fifth thing, the so frequent repetition of the *Lords Prayer*, and *Prayers for the King in our Service*, this account may be briefly given of it. For the former, that in our *Common-Prayer Book*, there be severall Ser-



vices for severall occasions, of the *Sacraments*, &c: for severall dayes, as the *Litany*, for severall times in the day, not onely *Morning* and *Evening* but one part to be said *earlier* in the morning, and then toward *noone* a return to another part, (as the ancient *Primitives* had three Services in a forenoon, 1. that for the *Catechumens*, consisting of *Prayers*, *Psalms*, and *Readings*; then a 2. for the *Penitents*, such as our *Litany*; and a 3. for the *Fideles*, the Faithfull, our *Communion Service*;) and even that which is assigned to one time so discontinued by *Psalms*, and *Hymnes*, and *Lessons*, that it becomes in a manner two Services, clearly two times of Prayer. Now our Saviour commanding, *when you pray, say our Father*; we have accordingly so assigned it, to be once repeated in every such part of Service, and I remember to have heard one of the gravest and most reverend men of the Assembly, being asked his opinion about the use of the *Lords Prayer*, to have answer'd to this purpose; *God forbid that I should ever be upon my knees in Prayer, and rise up without adding Christs form to my imperfect petitions*. And whereas this *Directory* is so bountifull, as to recommend this *Prayer* to be used in the *Prayers* of the Church, and yet so wary as but to recommend it, it is thereby confest that it is lawfull to retain a set *Form*, (for that is surely so; and then the often using of a lawfull thing will not make it unlawfull) but withall that Christs command in point of his Service shall no more oblige to obedience, then the commands of men, for if it did, this would be more then recommended. And now why that which may, say they, *commendably* (must, say we, *necessarily* in obedience to Christ) be used in the *Prayers* of the Church, and being repeated oftner then once, shall be usefull to him who was not come at the first saying, or may be said more *attentively* by him who had before been too *negligent*, should be *necessary* to be used but once, when all mens zeal or understanding of so divine a *Forme*, or perhaps *presence* at that part of the Service, shall not *necessarily* go along with it, I leave to more subtle Diviners to instruct us. This I am sure of, that God hath made a peculiar promise to *importunity* in Prayer, to a coming often to him on the same errand, and *Luk. 18. 5.* by a phrase in the Parable seems to say, that he that comes oft to God in this manner, will at length force him to shame, if he do not grant his Petition, for that is the meaning of *ἰνυμι*. And from thence the Fathers use a bold phrase in their *Liturgies*, *ὡς δυνάμει τοῦ κυρίου ἡμῶν, ἵνα σε ἐντρέψω*, I put thee to shame, i. e. importune thee, *Basil. in Liturg.* and in the *Psaltery of the Greek Church*, which hath many *Prayers* mixt with it, *Ὁ δυνάστης καὶ ὁ δυνάστης σου καὶ ὁ δυνάστης σου, ἵνα σε ἐντρέψω*, *unless thy own goodnesse put thee to shame, &c.* Now that this will not be subject to the censure of *vain repetitions*, *Mat. 6. 7.* which

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is the onely exception made against it, if the example of *David*, *Psal.* 136, be not sufficient to authorize the repeating any Form often, which is as faultlesse as that was ) might largely be evidenced, 1. by the nature of the word *βασιλογια*, there used, which both *Hesychius* and *Suidas* apply to another matter, and explain it by *παιλογια*, and *αργολογια*, and *αυσεολογια* long, idle, unseasonable forms, such as *Batus* used in his *μακροὶ καὶ πολυτροποὶ ὕμνοι ταυτολογίας ἔχοντες*, his long-winded Hymns so full of Tautologies, which *Munster* therefore rendreth *לרבו יבריו לא יבריו* do not multiply words, unprofitably or unseasonably, 2. by the customes of the Heathens which Christ there referres to [*μὴ βασιλογησάτωσαν ὡς ἱεῖς ἱεῖς, ὡς οὐκ, &c. as the Heathens*] and which are evident in their writers, especially their *Tragedians*; where 'tis plain, that their manner was to sound, or chant for many houres together, some few empty words to the honour of their Gods, such the *Ἑὺα Βάκχῃ* in their *Bacchanals*, from the noise of which they were call'd *Εὐαντες*; such in *Sophocles*, *ἰὼ, ἰὼ, Πάῶ, Πάῶ, Πάῶ, & Πάῶ, &c.* and especially in the *Virgins Chorus* of *Aeschylus's Tragedy*, called *ἱεὺά ἐνὶ δῆταις*. Where there are near an hundred verses, made up of meer *Tautologies*, *ἰὼ, ἰὼ, ἰὼ, ἰὼ, Οἰοῖ δῆταις*, and an enumeration of the severall names of the Gods with insignificant noises added to them, *οὐρ' Ἀπὸ φῶς, φῶς, Ἀπρηνόρῃα & & &*, and within two verses the same again, and much more of the same stile. Two notable examples of this *Heathenish* custome the Scripture affords us, one, 1. *Kings* 18. 26. where the *Prophets of Baal* from morning till noon, cry *O Baal, hear us*, and it follows, *they cryed with a loud voice, and cut themselves*, *οὐκ ἔσθωσαν* according to their custome or rites (that loud crying the same words so long together was as much a *heathenish rite*, as the cutting of themselves,) The other of *Ephesians* *Acts* 19. 34. who are affirm'd to have *cryed with one voice for two houres space*, *Μεγάλη ἡ Ἀφρῆσι Ἐπίκουρ, Great is Diana of the Ephesians*, and 3. by the designed end that Christ observes of that *heathen* custome, 1. *that they may be heard* by that long noise, for which *Elia* scoffes them, 1. *Kings* 18. 27. *Cry aloud; perhaps your God is a talking, or a pursuing, &c.* 2. that their *Petitions* may be more intelligible to their Gods, to which Christ opposes, *your heavenly Father knoweth what you have need of*, and so needs not your *Tautologies* to explain them to him. Much more might be said for the explaining of that mistaken place, but that it would seem unnecessary to this matter, the exception being so causelesse, that the Vindication would passe for an extravagance.

Of the Prayers for the King, the account will not be much unlike, *S.* Sect. 35. *Paul* commands *that prayers, & supplications, and intercessions, & thank-givings be made for Kings, &c.* 1. *Tim.* 2. 1, 2. where though the mention

of those severall sorts of prayers, signified by those foure words, might be matter of apology, for the making severall addresses to God for Kings in one service, supposing them proportioned to those sorts in that text, yet have we distributed the frequent prayers for him into the severall services, one solemn prayer for him, in the ordinary daily service, (and onely a versicle before as it were proemiall to it) another in the Letany, another after the Commandments) of which though our book hath two forms together, yet both the Rubrick and Custome, gives us authority to interpret, it was not meant that both should be said at once, but either of the two chosen by the Minister,) another before the Communion, where the necessity of the matter, being designed for the *Church militant*, makes it more then seasonable to descend to our particular Church, and the King the supream of it; just as *Herodotus* relates the custome of the Persians, *l. 1. p. 52. πᾶσι τοῖς Περσῶν ἐστὶν ἑὸν, ἐν ᾧ καὶ τὸ βασιλεῖ, they pray for all the Persians, particularly for the King.* To this practice of ours so grounded in the Apostle, we shall adde, 1. the reward promised (by the Apostles intimation) to such Prayers (if not, as I conceive, by those words, *that we may live a peaceable and quiet life, &c.* that *peaceable and quiet life*, of all blessings the greatest, seeming to be a benefit or donative promised to the faithfull discharge of that duty, of *praying*, and *supplicating*, and *interceding*, and *giving thanks for Kings*, yet certainly somewhat else) in that high Declaration made concerning it in the next words, *for this is good and acceptable before God our Saviour*, whose *acceptation* is reward (sufficient to any action, and yet who never accepts but rewards also. 2. The practise of the ancient Christians, set down by *Tertull.* *Sacrificamus pro salute Imperatoris pura prece: our prayers are sent up a pure sacrifice for the prosperity of the Emperour.* And that *quæties conveniebant*, in another place, at every meeting or service of the Church, & *precantes semper pro omnibus Imperatoribus, vitam prolixam, Imperium securum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, Orbem quietum, quacunq; hominis & Caesaris vota sunt: praying alwayes for the Emperours, and begging of God for them, long life, secure Reign, the safety of his house, courageous Armies, a faithfull Senate, a good people, a quiet world*, all those severals, (which would make up more prayers then our book hath assigned) *all that either a Man or King they can stand in need of;* and so *Athenagoras* and others to the same purpose, especially when they have occasion to justify the fidelity of Christians to their unchristian Emperours, having no surer evidence to give of that, then the frequency of their prayers for them, which they which think necessary to abridge, or supersede, must give us leave by the indication

Ad Sea.  
cap. 2.

Apol. cap.  
30.

122. B. 2.

indication to judge of somewhat else, by occasion of that topick to observe their other demonstrations of disloyalty to those that are set over them by God; And to any that are not guilty of that crime, nor yet of another; of thinking all length of the publick service unsupportable, I shall referre it to be judged, whether it be necessary, that the King be prayed for in the Church, no oftner then there is a Sermon there.

6. The Communion of Saints, ( which if it were no Article in our Creed, ought yet to be laid up, as one of the Christians tasks or duties ) consists in that mutuall exchange of charitie and all seasonable effects of it, between all parts of the Church, that *triumphant* in heaven, Christ and the Saints there, and this on earth *militant*; which he that disclaims, by that one act of insolence, casts off one of the noblest priviledges, of which this earth is capable, to be a fellow citizen with the Saints, and a *fellow member* with Christ himself. The effects of this charity on their parts is, in Christs intercession, and in the Saints suffrages, and dayly prayers to God for us; but on our part thanksgivings and commemorations, which 'tis apparent the Primitive Christians used, very early solemnizing the day of Christs resurrection, &c. and rehearsing the names of the Saints out of their Diptycks, in time of the offertory before the Sacrament; besides this so solemn a Christian duty, another act of charity there is, which the Church owes to her living sonnes the educating of them in the presence of good *examples*, and setting a remark of *honour* on all which have lived Christianly, especially have *died in testimony* of the truth of that profession; and again, a great part of the New Testament, being *story* of the lives of Christ and his Apostles, ( and the rest but *doctrine* agreeable to what those lives expressed ) it must needs be an excellent compendium of that book, and a most usefull way of infusing it into the *understanding*, and preserving it in the *memory* of the people, to assigne proper portions of Scripture in *Lessons*, *Epistles*, and *Gospels* to every day, every Sunday, every Festivall in the year ( which are none in our Church, but for the remembrance of Christ, and the *Scripture-Saints* ) to infuse by those degrees all *necessary* Christian knowledge, and duties into us, the use of which to the ignorant is so great, that it may well be feared, that when the Festivals, and solemnities for the birth of Christ, and his other famous passages of *life and death*, and *resurrection* and *ascension*, & *mission* of the *holy Ghost*, and the *Lessons*, *Gospels* (and *Collects*) and *Sermons* upon them, be turn'd out of the Church, together with the *Creeds* also, 'twill not be in the power of weekly *Sermons* on *some head of Religion* to keep up the knowledge of Christ in mens hearts, a thing it seems observ'd by the *Casuits*, who

Sec. 36.

who use to make the number of those things that are *necessariò credenda*, necessary to be believed, no more, then the Festivals of Christ make known to men: and sure by the ancient Fathers whose Preaching was generally on the Gospels for the day; as appears by their *Sermons de tempore*, and their pòssils. To all these ends are all these Festivals, and these Services designed by the Church, (and to no other that is capable of any the least brand of *novell* or *superstitious*) and till all this *antidote* shall be demonstrated to be turned *poysou*, all these *wholesome* designs, to be perfectly *noxious*, till ill or no examples, uncharitableness, schismaticall cutting our selves off from being fellow members with the Saints, and even with Christ our head, till ingratitude, ignorance, and Atheisme it self, be canonized for *Christian* and *Saint-like*, and the onely things tending to edification in a Church, there will hardly appear any so much as *politick necessity* to turn these out of it.

Seet. 37:

7. For the reading of the Commandments, and prayer before, and the responses after each of them, though it be not anciently to be found in the Church, as a part of the Service, (but onely retained in the *Catechisms*, till King Edwards second Liturgie, (and therefore sure no charge of Popery to be affixt on it) yet seemeth it to me a very profitable part of devotion, being made use of as it ought. The Priest after a premised prayer for grace to love and keep Gods Commandments, is appointed to stand and read every of the Commandments distinctly to the people, as a kind of *Moses*, bringing them from God to them; These are they to receive in the humblest affection of heart, and posture of body, as means to try and examine themselves, and to humble themselves in a sense of their severall failings, and thereupon implore (every one for himself, and for others, even for the whole Kingdome) first Gods mercy for pardon for all that hath been committed against the letter of each Commandment, or what ever Christ and the Gospel hath set down under any, or reducible to any of those heads. 2. Grace to perform for the time to come, what ever may be acceptable to Christ in that particular. This being thus distinctly and leisurely done to each perticular precept, the heart enlarging to every particular under that, proves an excellent form of confession of finnes, and of resolution (and prayer for strength) to forsake them. And let me tell you were Gods pardon thus fervently and often called for by each humble soul in a Kingdome, for every mans personall, and the whole Kingdome Nationall finnes, the *Atheisme speculative* and *practicall*, the *impiety*, *infidelity*, *want of love* and *fear*, and *worship of God*, &c. in the first Commandment, and so throughout all the rest, and the *grace of God*, to work all the contrary graces in every heart, in the heart of the whole Kingdome



as humbly and heartily invok'd, the benefit would certainly be so great and so illustrious, that none but Satan, who is to be dethroned, and part with his kingdom by that means, would ever deem it necessary to cast out this part of Service, and have nothing at all in exchange for it.

8. For the *order of the Offertory*, it must first be observed, that in the Primitive Apostolick Church, the *Offertory* was a considerable part of the action, in the administering and receiving the Sacrament; the manner of it was thus. At their meetings for divine service, every man as he was able brought something along with him, bread, or wine, the fruits of the Season &c. of this, part was us'd for the *Sacrament*, the rest kept to furnish a common table for all the brethren (and therefore in *Ignatius*, *δοξὴ ἐν πᾶσι*, to celebrate the *Feast*, is to administer that Sacrament, being joyn'd there with the mention of Baptisme) Rich and Poore to eat together, no one taking precedence of other, or challenging a greater part to himself by reason of his bringing more; this is discernable in Saint *Pauls* words, chiding the *Corinthians* for their defaults in this matter, *1 Cor. 11. 21. every man*, saith he, *takes and eats before another his own supper*, (i. e.) the Rich that brought more, eats that which he brought; *ὡς ἰδοὺ ἑαυτοῦ*, as if he were at home eating his own private meal, without respect to the nature of those *ἄχαρα*, which were a common meal for all, and so while one is fill'd to the full, some others have little or nothing to eat, which is the meaning of that which follows, *one is hungry, and another is drunken*; after the *ἄχαρα* ceased, and the bringing of the fruits of the season, which were as a kind of first-fruit offering, was out-dated, whether by Canon of the Church, or by contrary custome, this manner was still continued, that every receiver brought somewhat with him to offer, particularly bread, and wine mixt with water. *Justin Mart. Apol. 2. p. 97.* sets down the manner of it clearly in his time, *ἡτοιμασμένῳ τῷ πρεσβυτέρῳ ἄρτον*, &c. *the bread and wine of the brethren*, i. e. Communicants is brought to the Priest or Presbiter; (not as in the Latine interpreter reads *Presbitero fratrum*, as if *ἄλλοις* were to be joyned with *πρεσβυτέρῳ*, which belongs to *ἄρτον*) and he receiving it, gives laud and praise unto God, in the name of the Son and the Holy Ghost, and all the people joyn in the Amen, then do the Deacons distribute that *ἄρτον κοινάμενον*, the bread, over which he hath thus given thanks, and then, saith he, over & above the richer sort and every one as he shall think good contributes, & that which is so rais'd is left with the Priest, who out of that stock succors the Orphan & Widow, and becomes a common provider for all that are in want. This clearly distinguisheth two parts of the Offertory, one designed for the use of all the Faithfull in the Sacrament, another reserved for the use of the poore, the

former called *σπονδαί*, Oblations, in the Councell of *Laodicea*, the other *σπονδαί*, in that of *Gangra*, and proportionably, the repository for the first called *Sacrarium* in the fourth Councell of *Carthage*, *Can. 93.* (and by *Possidonius* in the life of *St. Augustine*, *Secretarium unde altari necessaria inferuntur*, where those things are laid, and from whence fetched, which are necessary to the Altar) the other *Gazophylacium* or treasury, the first *St. Cyprian* calls *Sacrificia*, sacrifices, the second *Elemosyna*, Almes, *l. de op. & Elem.* parallel to those which we find both together mentioned, *Act.*

Dial. cum  
Tryph. p.  
160.

24. 17. I came to bring almes to my Nation and offerings. This saith *Justin Martyr*, is our *Christian Sacrifice*, which will more appear to him that considers that the feasting of the people, their partaking of the *Sacrifice*, having their *ritus* and *usages*, was alwaies annexed to sacrifices both among Jews and Heathens, which the Apostle calls *partaking of the Altar*, and consequently that the *Sacrifice*, and the *feast* together, the sacrifice in the *offertory*, the *feast* in the *eating and drinking* there, do complement and make up the whole business of this Sacrament, as farre as the people are concerned in it; and all this blest by the Priest, and God blest and praised by Priest and People, and so the title of *Eucharist* belongs to it.

1 L. c. 34.

Thus after *Justin: Irenaeus*, The *Offertory of the Christians* is accounted a pure sacrifice with God, as when *St. Paul*, saith he, mentions the acts of the *Philippians* liberality, he calls them *δολα δαδν*, an acceptable sacrifice (and so *Heb. 3. 16. 20* do good and to Communicate forget not, such acts of liberality to those that want for with such Sacrifices God is well pleased and presently defines what this Sacrifice was, *primitiae earum quae sunt*

Apol. c. 39.

*ius creaturarum*, the first fruits of God's creatures, So *Tertullian*, *modicum unusquisq; stipem mensurâ die adponit*, every one brings somewhat every month, just parallel to our *Offertory* at monthly Communion; Much more might be said of this out of ancient *Constitutions* and *Canons*, if 'twere not

De op. &  
Elemos. p.  
180.

for my desire of brevity. Effectually *St. Cyprian*, *Locuples & dives es, & dominicam celebrare te credis, & corbonam non respicis, qui in dominicum sine sacrificio venis, qui partem de sacrificio quod Pauper obtulit, sumis? An thou rich & thinkest thou receivest as thou oughtst, & respectest not the Corban, feedest on the poore mens Sacrifice, and bringst none of*

Serm. de  
temp. 215.

self, and *St. Aug.* to the same purpose; and 'tis worth observing that many authorities, which the *Papists* produce for the externall Sacrifice of the body of *Christ* in the *Mass*, are but the detortion and disguising of the places which belong to the *Offertory of the People*, and in the Canon of the *Mass* that prayer which is used for the offering up of *Christ*, (larded with so many crosses) plainly betraies it self to have been first instituted by relation to these gifts and oblations, as appears by the mention of *Abels* *Sacrifici*

*crifice, and Melchizedek's offering* (that of *Abel's* the fruit of the Earth, *Melchizedek's* a present onely of *Bread and Wine* to *Abraham*) and the *per quem hac omnia semper bona creans* (by whom thou createst all these good things) which belongs evidently to the fruits of the Earth, but is by them now most ridiculously applied to the body of Christ. I have been thus large in shewing the originall of the *Offertory*, because it hath in all ages been counted a speciall part of divine worship, the *third part of the Christian Holocaust*, saith *Aquinas*, 2<sup>a</sup>. 2<sup>a</sup>. q. 85. art. 3. ad 2. the observation of which is yet alive in our *Liturgy* (I would it had a more chearfull universal reception in our practice) especially if that be true which *Honorius* saith, that instead of the ancient *oblation of Bread and Wine*, the offering of money was by consent receiv'd into the Church in memory of the pence in *Judas's* sail. Now that this offering of Christians to God for pious and charitable uses, designed to them who are his Proxies and Deputy-receivers, may be the more liberally and withall more solemnly performed, many portions of Scripture are by the *Liturgy* designed to be read to stir up and quicken this bounty, and those of three sorts, some belonging to good works in generall, others to *alms-deeds*, others to *oblations*, and when it is received and brought to the Priest, he humbly prays God to accept those *alms*, and this is it which I call the service of the *Offertory*, so valued and esteemed among all Antients, but wholly omitted in this *Directory* (onely a casual naming of a *Collection for the poore* by way of a sage caution, that it be so ordered, that no part of the publick worship be thereby hindered upon what grounds of policy or pretence of necessity, I know not, unlesse out of that great fear, lest works of charity (which the Apostle calls an acceptable sacrifice, and with which God is well pleased) should passe for any part of the service or worship of God, which after praying to him is an act that hath the greatest remark, and highest character set upon it. & when it is thus in the *Offertory*, is accounted *pars cultus* a part of worship, say the School-men. And beside, where it is used, as it ought proves of excellent benefit (when prudent faithfull officers have the dispensing of it) toward the supplying and preventing the wants of all, *maior xpi in ecclesia pietas, the Minister is thereby enabled to be the guardian of all that are in want*, saith *Justin M. Apol.* 2. and sure necessity hath little or no law or reason in it, when the rejecting of such customs as these proves the onely necessary.

9. For private Baptism, that which our *Liturgy* prescribes is, that all Sect. 39.  
possible care be taken, that all Children that are to be Baptized be brought to Church, and not without great cause and necessity Baptized at home in their houses. And yet when great need shal compel them so to do, then an

order of administering it is prescribed, such as in case the Childe *die*, it may not be deprived of the *Sacrament*, and in case it *live*, it may, as publicly be presented, and with Prayer received into the Church, and pronounced to be baptized already, which is equivalent as if it had been baptized in the publick. The clear confest ground of this practice is the desire of the Church not to be wanting to any the meanest creature, in allowing it that which Christ hath given it right to, and to encourage and satisfie the charitable desires of Parents, which in danger of instant death require it for them. This ground seems clearly to be acknowledg'd by the Compilers of this *Directory* pag. 41. where'tis affirmed, that the posterity of the Faithfull born within the Church, have by their birth (not by their living to the next Lords Day, or till they can be brought to Church) interest in the Covenant and right to the seals of it, which sure is Baptisme) and then what necessity there is, that they that are acknowledg'd to have right to that seal, should yet not be permitted to have it, (as in case private Baptisme be excluded, some of them infallibly shall not) I profess myself understanding too short to reach: And as ignorant I must confesse to be, also, why, when they come to the Congregation, it should be utterly unlawfull for them to be Baptized in the place where Fountains have hitherto been placed, i.e. near the doore of the Church, as the *Directory* appoints; A new scandalous piece it seems of Popery, and Superstition, (which is as dangerous as private Baptisme, and therefore with it together forbidden) and yet very ancient, and farre from any superstitious intent; Baptisme being at first in any convenient pond or river, as the Gospel, and after that *Iust. Martyr*, tells us: and is noted by the word βαπτίζω, which is literally, to dore over head in the water, and by the word κολυμβήθρα, a swimming or diving place, by which the Fathers expresse the Fount. But when Churches were built, then there was an erection also of Baptisteria, at first without, but after within the Churches, and those placed near the πύλας, or Porch of the Church, on no other designe undoubtedly, then to signifie the Sacrament there celebrated to be a rite of initiation or entrance into the Church, (as the Chancell or upper part of the Church was assigned unto the other Sacrament to signifie it to belong to those onely that were come to some perfection) against which 'tis not possible any thing should be objected of unsineffe, but that the Ministers voyce will not in some Churches so easily be heard by the whole Congregation, which if it may not be helpt, by raising his voyce at that time, will not yet infuse any Popery or Superstition into it, the charge that is here so heavily laid on it, (as well as that of unsineffe) of which if he be guilty, Superstition is become a strange ubiquitous, ready to fly and affix

*Apol. 2.  
in fine.*

fix it self to any thing they will have it, and shall as justly be fastened by me on their *negative*, or *prohibition of Baptisme* in that place [ *it is not to be administered in the places where Fests, &c.* ] as upon our *positive appointing* it. For sure if a *significant rite*, or *designation of place, &c.* without any other guilt, then that it is so, be *superstitious*; an *unsignificant interdiction* of it will be as much; and if the *positive superstition* be to be condemned, the *negative* must be so also.

10. For the *prescript form of Catechisme*, it is placed by our Church in our *Liturgy*, and as fit to be placed there as any *directions for Preaching* can be in theirs, ( which takes up so great a part in their *Religion*, and consequently in their *Directory* ) the previous instruction of youth being so much more *necessary* then that, as a *foundation* is then any part of the *superstructure*, that being *necessary* to the end onely, but this over and above *necessary* to make capable of the other *necessary*. Of this particular *Catechisme* I might say somewhat, which would be worthy to be observed in these times, how much *Christianprudence* the Church hath shewed in it, in setting down for all to learn, onely those few things which are *necessary* to the plainest and meanest, for the direction of *Christian faith* and practice; and if we would all keep our selves within that moderation, and propose no larger *Catalogue of credenda* to be believed by all then the *Apostles Creed*, as 'tis explained in our *Catechisme*, doth propose, and lay the greater weight upon consideration and performance of the *vow of Baptisme*, and all the commands of God as they are explained ( and so the obligation, to obedience enlarged ) by Christ, and then onely adde the explication of the nature and use of the *Sacraments*, in those most commodious and intelligible expressions ( and none other ) which are there set down, I should be confident there would be lesse hating and damning one another ( which is most ordinary for opinions ) more *piety* and *charity*, and so true *Christianity* among Christians and Protestants, then hitherto hath been met with. But seeing, though this be fit to be said, yet 'tis unnecessary in this place, this *Catechisme* being not put in ballance with any other way of instructing youth in the *Directory*, but onely sold or cast away for nought, and no money, nothing taken or offered in exchange for it, I am superseded from this, and onely left to wonder why *Catechising* of Children in the faith and knowledge of their *vowed duty*, ( which I hope is no *stinting of their Spirits* ) should be one of those burthens which 'tis so *necessary* should be thrown off, and not so much as considered in this *Directory*.

11. For *Confirmation*, which ( being a thing wherein the *Bishop* is a party, will, I must expect, be matter of some envy and odium but to name it,



it, and) being so long and so scandalously *neglected* in this Kingdome (though the *rule* have also been severe and carefull in *requiring* it) will now not so easily be digested, having those *vulgar prejudices* against it, yet must I most solemnly profess my opinion of it, That it is a most *ancient Christian custome, tending very much to edification*, Which I shall make good by giving you this view of the manner of it. It is this, that every *Rector* of any Parish, or *Curate* of charge, should by a familiar way of *Catechizing* instruct the youth of both sexes within his Cure in the principles of Religion, so farre, that every one of them before the usuall time of coming to the *Lords Supper*, should be able to understand the particulars of the *vow* made in *Baptisme* for the *credenda* and *facienda*. yea and *fugienda* also, what must be *believed*, what *done*, and what *forsoaken*; and be able to give an intelligent account of every one of these, which being done, every such Child so prepared, ought to be brought to the *Bishop* for *Confirmation*. Wherein the intent is, that every such Child attained to years of understanding shall *singly* and *solemnly* before God, the *Bishop* and the whole *Congregation*, with his own mouth, and his own consent take upon himself the obligation to that, which his Godfathers and Godmothers in *Baptisme* promised in his name, and before all those reverend witnesses, make a firm, publick, *rennewed promise*, that by Gods help he will faithfully endeavour to discharge that *obligation* in every point of it, and persevere in it *all the dayes of his life*. Which resolution and promise so heightened with all those *solemnities*, will in any reason have a mighty impression on the Child, and an influence on his actions for ever after. And this being thus performed by him, the *Bishop* shall severally *impose his hands* upon every such child (a Ceremony used to the purpose by Christ himself) and *blesse, and pray for him*, that now that the temptations of sinne, begin more strongly, in respect of his age, to assault him, he may receive *grace and strength* against all such temptations and assaults, by way of *prevention* and speciall *assistance*, without which obtained by prayer from God, he will never be able to do it. This is the summe of *Confirmation*, and were it rightly observed (and no man admitted to the *Lords Supper*, that had not thus taken the *Baptisme* but from the *sureties* into his own name, and no man after that suffered to continue in the Church, which brake it wilfully, but turned out of the sacred courts, by the power of the *keyes* in *excommunication*) it would certainly prove, by the *blessing* of God there begged, a most effectually mean to keep men, at least within some rearmes of *Christian civility*, from falling into *open enormous* sinnes; and that the defaming and casting out this so blamelesse gainfull Order should be *necessary* or *usefull* to any

licy, save onely to defend the *Devil* from so great a blow, and to sustain and uphold his *Kingdome*, I never had yet any temptation or motive to suspect or imagine. Instead of considering any objections of the *adversary*, against this peice, whether of *Apostolicall* or *Ecclesiasticall discipline* ( which I never heard with any colour produced ) I shall rather expresse my most passionate wish unto my *Friends*, those who sincerely wish the good of this *Nationall Church*, that they will endeavour their utmost to revive these means of regaining the purity and exemplary lives of all its members, when God by *restoring our Peace* shall open a door for it.

12. For the *Solemnities of Buriall*, as they are certainly uselesse to them who are *dead*, so are they not designed by us but to the benefit of the *living* in *Lessons* and *Prayers* upon those occasions; as also for the freeing us from the imputation of *rudenesse* and *uncivility* ( which *Christianity* teaches nobody ) to those bodies which shall have their parts in the resurrection, and to their *memories*, which the obligation of *kindred, friendship*, at least the common band of *Christianity*, make *precious* to us; and that it should be *necessary*, and tend to *edification*, not to pray such *seasonable Prayers*, hear, and impresse upon our hearts such *seasonable Lessons*, ( at a time when they are exemplified before our eyes, and our hearts being softened with mourning, are become more *malleable* ) to perform such laudable *Christian Civilities*, onely for fear we should ( not pray but ) be thought to pray *to* or *for* them, *over* whom, or *hear* whose hearts, or *by* or *toward* whom we thus pray. ( which that we do not, our *Prayers* that then we use, are ready to testifie ) is another unreasonable, able to evidence the power of prejudice and faction to any that is not sufficiently convinced of it.

13. For that of *thanksgiving after Childbirth*, as it may be acknowledged, to be taken up in proportion to, or imitation of *Purification* among the *Jews*, so is it not thereby *lyable* to any *charge* of evil; For herein is a marvellous mistake among men, to think that because the continuing of *circumcision* was so forbidden by *S. Paul*, *Gal. 5. 2.* therefore it should be *unlawfull* for any *Christian church*, to institute any usage which had ever been *commanded the Jews*. For the reasons which made the retaining of *circumcision* so dangerous, will not be of any force against other *customes* of the *Jews*, as 1. that it was preft by the *Judaizing Christians*, as *necessary to justification*, *Gal. 5. 4.* which is in effect the *disclaiming of Christ* or of any *profit*, *v. 2.* or *effect*, *v. 4.* by him, a *falling from grace*, &c. renouncing the *Gospel*. 2. That it was contrary to that *liberty* or *manumission* from the *Judaicall Law* which *Christ* had *purchased*, *v. 3.* to have *circumcision* imposed as a *law of Gods* still obligatory, when *Christ* by his death

death hath cancelled it. 3. That some carnall professors, which thought by this means to escape the opposition, and *persecution*, which then followed the doctrine of Christ, and profession of Christianity, did much *boast* that they put themselves and their Disciples in a course to void the *croffe*, c. 6. 12. which is the meaning of that, v. 13. that they may *glory in your flesh*, i. e. in your being circumcised, as that is by Saint *Paul* opposed to *glorying in the Croffe*, v. 14. i. e. the persecution that followed profession of the Gospel, as c. 5. 11. he mentions it as the onely reason of his being persecuted, that he would not *Preach Circumcision*: agreeable to which is that of *Ignatius* in *Ep. ad Magnes.* Εὐαγγελιστὴν ὁρίσθησαν Ἰουδαῖον, &c. If we still now live according to the Law of the Jews & circumcision of the flesh, we deny that we have received grace, for the divinest Prophets lived according to *Iesus Christ*, and διὰ τὴν, for doing so were persecuted: which they that desired to avoid, and therefore would be circumcised, or *Preach circumcision*, those are the men *S. Paul* so quarrels with, as those that would not suffer for Christs sake, that were not much in love with that *Crosse* of his. To which a fourth reason may also be added, that many of the Ceremonies of the Law did presignifie the *future Messias*, and the teaching the necessity of such observances as nor yet *abolish*, is the professing *Christ* not to be the *Messias*. All which notwithstanding, it still remains very possible, that a *rite* formerly commanded the Jews, not as *significative* of the *future Messias*, but as decent in the worship of God, without any depending on it for justification, without any opinion that the Jewish Law obliges us, & without any fear of being persecuted by the Jews, or consequent compliance with them, may now be prescribed by the *Christian Church* merely as a *humane* institution, judging that *decent* or usefull now, which was so then, & in this case if nothing else can be objected against it, save onely that *God* once thought fit to prescribe it to his own *People*, there will be little fear of danger in, or fault to be found with any such usage. For it is an ordinary observation which *Paulus Fagius* in his Notes on the *Targum* (a most learned *Protestant*) first suggested to me, that many of the Jewish Ceremonies were imitated by *Christ* himself under the *Gospel*. I might shew it you in the *Apostles*, who were answerable to the מַלְאָכָיו the *messengers* among the Jews, and were by *Christ* our *High-Priest* sent abroad to all Nations to bring in (that *peculium*, which of all others he counted most his *due*, having paid so dear for it) sinners to their Saviour, as they were among the Jews sent by the *High-Priest* to fetch in the *dues* to the Temple. So also the imposition of hands, a form of benediction among the Jews, as ancient as *Jacob* himself, *Gen.* 48. 14. In blessing *Josephs* sonnes, and is often used by *Christ* to that same purpose. And even the two

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Sacraments are of this nature, *Baptisme* related to the *Baptismal*, washings used by them at the initiating or admitting of *Proselytes*, & *Christs* taking bread, & giving thanks, &c. after *Supper* (wherein the other Sacrament was first instituted) was directly the *pharisaeism*, among the *Jews*, not a peculiar part of the *Passover Feast*, but a Ceremony after all Feasts, very usual among them. So the word *ekklesia*, from the *Assemblies* civil or sacred among the *Jews*, is made use of to signify the *Christian Church*, which *Christ* was to gather together. So the *Lords day* one day in seven, proportionably to their *Sabbath*, *dominica*, *Elders* among the *Jews* are brought by the *Apostles* to signify an *Order* in the Church, & *synagoga*, Colleges of many of them together, called by *Ignatius*, *ecclesia*, *sacred Societies*, *synagoga*, *synagoga*, *synagoga*, *Counsellors & Assistants* of the *Bishops*, & *hierarchia*, in *Ep. and Trall.* are parallel to the *Synhedrim* or *Council* of *Elders* that were joyned to *Moses* in his government, to facilitate the burthen to him. The same may be said of the *Deacons* which were an imitation of the *Levites*, the *Treasurer* or *Steward* among them, & consequently the place, where the goods which they were to distribute were kept, is parallel to their *synagoga*, *synagoga*, the *Treasury*, & the *Bishop* also, *synagoga*, is a transcript of the *synagoga*, the head of the *Congregation*. And the *Patriarchs* among *Christians* are taken from the heads of the *Tribes* among them, called ordinarily by the *72*, *apostoli*, *apostoli*, and in the Testament *apostoli*. Adde unto these the *Christian* Censure of *Excommunication* answerable to their *anathema* (whether it were from sacred or onely from civil Assemblies among them, it matters little, for the civil among them may be accommodated to *Ecclesia*, *synagoga* among *Christians*, as in some of the fore-mentioned is acknowledged, and as the word *anathema*, which signifies primarily any kind of *Assembly*, & is so taken, *Matth. 6. 5.* is appropriated to a place of divine worship in other places) and the severall degrees of it in the *Christian Church*, answerable to their *Niddan*, *Charam*, and *Schammutha*; And so for *absolution* also. All this I have said, and might adde much more to make the demand appear no unreasonable one, that it may be lawfull for the Church to use a *custom*, which hath some resemblance of some Ceremony in force anciently among the *Jews*, viz. that of the *Purification of women* in our *Churching*. Which objection being removed there will remain no other, and then that it should be simply *unlawfull* or *unedifying*, to take notice of the *deliverance* of each Woman, or to pay acknowledgement to God for it, and necessary to set up such Schools of *ingratitude* in the Church, is more than *ingenuous nature* will suffer any *Christian* to believe; upon the bare authority of these *Assemblers*.

2ed. 44.

24. The *Communion of the sick*, if it be *superstition & Popery* also, (as sure is implied by the no mention of it at the *visitation of the sick* in the *Directory*) is sure of a very long standing in the Church; the *Cantons of the Councils* about the *Laps* and *Excommunicate*; that generally take care that they should have the Peace of the Church in *extremis* (answerable to our *Absolution* at that time) and if with expressions of penitent hearts they desire it; the *Sacrament* also, are evidences so clear of this custom, that I shall not need produce any testimonies; those that are moved with the practice of *Antiquity* being sufficiently furnished with them; If any may be unsatisfied in this, let him read the *famous story of the dying Serapion* in *Eusebius*, l. 6. c. 36. And that it should be *necessario* to the edification of that Church, that this *viaticum*, (as the Fathers call'd it) should be denied every *hungering and thirsting* traveller at that time when it might yield him most *comfort*, and our *charity* most inclin'd us to allow it him; nay that the Church should be thought to suffer by that in any eminent manner (if it were ill) which is done *privately* onely to some particular, (and order taken that all *publicly* should be warned to receive the *Communion* frequently in the Church, and so not want it on the bed, or trouble the Minister then for it) and consequently the Church perhaps never hear of it, this is again a new kind of *necessity*, to be fetch'd from some under-ground *Fundamental Law* of I know not whose laying, that the *Christian Church* never heard of till these times.

2ed. 45.

25. As for the *Service of the Communion* suited for the *first day of Lent*, which by denunciations against particular sinnes under the Law, (appointed to be read to, and attested by the people, with an Amen of acknowledgement, that every such offender is by the Law *curst*, not of Prayer that he may be so dealt with in Gods justice) is designed to bring men to humiliation & contrition for sin, the speciall duty of that day and the *ensuing season*, and cloeth with most affectionate prayers for such penitents; it is matter of some *panick senselesse fears* to some ignorant men (which are very tender and passionate friends to their beloved sins, and dare not subscribe to the condemnation of them) but very usefull to awake even those and all others out of this *security*, as a *Feaver* to cure the *Leibergick*, to kindle a fire about mens ears, that they may see their danger, and make out to the use of all Christian means of *repentance* and *devotion*, and laying hold on *Christ* to avert it; and if such a bug-bear as that of being thought to *curse our selves* and freind, in the saying *Amen* to the threatnings (which will be true to all impenitents whether we say or no) be sufficient to *exercise* such an *exorcist*, to cast out of the Church such a powerfull means of bringing sinners to repentance.



or if bare prejudice of the Assemblers without either hearing or objecting against it, be enough to make it necessary to be left out of our service; the Devill will never be in danger from his enemies, as long as he may have but the spell of the Directory to put them thus to flight for him.

sect. 46.

Lastly, for the *observation of Lent, &c.* if they be consider'd in generall as *Fasts*; there will sure be no necessity to renounce them; the *Jews* had their *Fasts* as well as *Feasts* (and those set publick, not onely voluntary private *Fasts*) and not onely that great day of Expiation appointed by *God* himself, but *occasionall* ones appointed by *men*, and yet, when appointed, as constantly observ'd as that other, the *Fast of the fourth moneth, of the fifth, of the seventh, and of the tenth moneth. Zach. 8. 19.* and under Christianity, though in the time of Christs presence with the Disciples, they *fasted not*, yet the *fasting of Johns* Disciples, nay the *twice a week of the Pharisees* themselves is not (though mentioned yet) reprehended, but implicitey approved by Christ, and of his own faith he, they should not have that immunity long. *The dayes should come when the Bridgrooms should be taken away* (and that is ever since Christs Ascension) and then shall they fast in those dayes. 'Twere easie to iustifie this through the writings, and by the practice of the whole Church of *God* till these dayes of *Superstition* and *Conduvia* let loose, till these dayes of animosities and Epicurisme, have made the usage of *Fasts* by *Papists*; a command to us not to use them, and concluded the abating any thing of our *gluttony* to be an intrenchment on our Christian Liberty, and both those deceits together quarrell'd all Christian times of fasting out of our practice first, then out of our *Kalendar*. This being said in generall of fasting, the application of this to these *fasts of the Church*, will be indisputably satisfactory to any, that shall but consider the occasions of each of them, of the *Lenten-fast*, the known fourty dayes example of abstinence in Christ, whereupon saith *St. Jerome. Unam quadragesimam sec. traditionem Apostolorum, &c. jejunamus*: We fast the Lent according to the tradition of the Apostles. And *Epiphanius* joyns with him to make the Lent fast an Apostolicall tradition, & others of the Ancients concurring for the practice of it, if not so punctuall for the tradition; *St. Basil* may speak for all in *hom. 2.* of fasting, that *there was no age, nor place, but knew it, and observed it.* And then I know no necessity of despising Christs pattern, & Apostolicall practice, unlesse it be the same which obliges to the destroying of *Episcopacy* (which as it is an imparity opposite to the equality of *Presbyters*, is clearly deducible from those Authorities, to which it seems this year is resolved to prove fatal) that so there may be at length as little imitation of Christ among us, as reverence

Epist. 54.  
ad Mar-  
cellam.

to *Apostles*. Then for *Regation week*, though the originall or occasion of that cannot be deduced so high, but is by Historians referred to *Clément*, *Martyr*, *Bishop of Rome*, in *France*, for the averring of some Judgements, which on the observation of many inauspicious accidents and prodigies were sadly feared to be approaching, yet will it not be Necessary to turn the *Fasts*, or the *Litanies*, or the *Services* assigned to it out of the Church, as long as dangers are such as *press*, *impend*, or *possess*, or indeed as long as there be sin enough among us to abode us ill, or provoke any wrath of Heaven, any judgements on us; And when all those *occasions* cease, I am content those *Services* may be laid aside also, I.e. when we meet all together in Heaven. Next, the *Ember weeks* are of great Antiquity in the Church, called the *quatuor tempora* in the *Latin Fathers*, *αἵμα* (from whence I conceive in the *English Ember*) in the *Greek*; and (beside the first institution of them for quarterly seasons of devotion, proportion'd to each part of the year, as the first fruits of every season, that the whole, and each division of it might be blest by it, and again beside their answerableness to those four times of *solemn Fast* mention'd among the Jews, that we Christians may not be inferior unto them in that duty) an admirable use is assign'd to them in the Church, in imitation of the *Apostles*, *Act. 13. 3.* by *Fasting and Prayer* to prepare for the ordination of *Ministers* immediately consequent to every such week, that God would send, and furnish worthy Instruments of his glory to serve him in that glorious Office, and till *Ministers* are acknowledg'd to be generally so good, that either they cannot or need not be better, till those are also grown immortall (as the framers of this Ordinance) and so no use of care for *succession*, I shall suppose it not *ever-necessary* to precipitate these out of the Church of Christ, but rather wish that there were in our Liturgie some Service appointed of Lessons and Prayers for this purpose, to be used constantly on the dayes of *Fast* through those weeks.

247.  
Sect. 47.

Thus have I, as briefly as I could, examined all the pretended exuberances of our Liturgie, which have required it thus to be more then lanced even to a *deliquium animæ*, to many fainting fits a long while, and at last to its fatal period; if our Assemblers may be allowed of the *Jury*, and this Ordinance have leave to be the executioner; And as yet to the utmost of our impartiall thoughts can we not discern the least degree of necessity, of any the most moderate signification of the word, to own so tragicall an *Exit*. The teares which have been spent in this search, as it may seem unnecessarily, might perhaps have been better employed; Yet will it not be unreasonable to expect a favourable reception of them, when 'tis considered, that by this means a farther labour is spared; there needing  
no.

no farther answer to the whole body of the Directory, or any part of it when it shall thus appear, that there was no necessity for the change, nay (which I conceive hath all along been concluded) that the continuance of the Liturgy, unless some better offer or bargain were proposed to us, is still in all policy, in all secular or Christian prudence most necessary. And therefore when we have considered the second particular in the Ordinance, and to that annex a view of some severals in the Preface, the Readers task will be at an end, and his patience freed from the temptation of our importunity.

The second thing then in the Ordinance is, that all the severals which this Ordinance is set to confront, are *Statutes of Edward the sixth*, and of *Queen Elizabeth*, all which are without more ado repeated by this Ordinance; which I mention not as new acts of boldness, which now we can be at leisure to declaim or wonder at, but to justify the calumniated Sons of this Church, who were for a long time offered up maliciously to the peoples hatred and fury, first as *Illegal usurpers*, and adders to Law, then as *Papishly affected*, and the pattern of *Queen Elizabeths* time, vouched to the confirming of this their Change, and the Election of her very Picture in some Churches, and solemnization of a day for her annual remembrance (by those who will not now allow any *Saint*, or even *Christ* himself the like favour) designed to upbraid *these ways* and *reprove these thoughts*. It seemeth now 'tis a season for these men to traverse the scene, to put off disguise, and profess openly and confidently, what till now they have been careful to conceal, that their garnishing the Sepulchre of *Q. Elizabeth* was no argument that they were cordially of her Religion, or meant kindness sincerely to the *Q. Elizabeths* reformation. Some seeds we know there were of the present practices transmitted hither from our neighbour Disciplinarians in the days of *Q. Elizabeth* and some high attempts in private zeal in *Hacker*, and *Copinger* and *Arthington*, at one time, which when God suffered not to prosper, it was the wisdom of others to call phrensie and madness in those undertakers. And generally that is the difference of fate between wickednes prospering and miscarrying, the one passeth for *Piety*, the other for *Fury*. I shall now not affirm (or judge my Brethren) but meekly ask this question, and leave every mans own conscience to answer (not me, but) himself in it sincerely, and without partiality, whether if he had lived in the days of *Q. Elizabeth*, and had had his present persuasions about him, and the same encouragements and grounds of hope, that he might prosper and go through with his designs, he would not then in the matter of Religion have done just the same, which now he hath given his *Vote*, and taken

Sec. 4<sup>th</sup>.

taken up *Arms* to do. If he say, out of the uprightness of his heart, he would not. I shall then, onely ask why it is done *now*; what ill Planet hath made that *posson now*, which ~~was then wholesome food~~; why *Queen Elizabeth's Statutes* should be now *repealed*, which were then so *laudable*? If any intervenient provocation, or any thing else extrinsecall to the matter it self have made this change now necessary, this will be great injustice in the Actors. Or if the *examples of severity* in her dayes, (the hanging of *Coppin* and *Thacker*, *An. 1513.* at *S. Edmundsbury*, for publishing *Brown's* book, (saith *Camden*) which (saith *Stow* p. 1174.) was written against the *Common Prayer book*) might then restrain those that were contrary minded, I know no reason why the Laws by which that was done, should not still continue to restrain; or at least why *Conscience* should not be as powerfull as *Fear*. From all this I shall now take confidence to conclude, that were there not many earlier testimonies to confirm it, this one Ordinance would convince the most seducible mistaker of these *two sad truths*.

Sec. 49.

1. That the preservation of *Laws*, so long and so speciously insisted on was but an artifice of designe to gain so much either of *authority* to their *Persons*, or of *power* and *force* into their *hands*, as might enable them to subvert and abolish the most wholesome *Laws* of the Kingdom, and in the mean time, to accuse others falsely of that which it was not their innocence but their discretion, nor their want of will, but of opportunity, that they were not *really*, and *truly*, and *perfectly* guilty of themselves, that so they may most complacently own and observe the principles by which they move, and transcribe that practice which hath been constantly used by the *Presbyterian*; (wheresoever they have appeared) to pretend their care and zeal to *liberty*; that by that means they may get into *power* (like *Abelsham*, a passionate friend to justice, when he had an *ire to be King*; or like *Domitian*, *Herodotus*, *quintus* & *appianus* *hystor* in his *ambition of Magistracy* made him content to be just) when as soon as they attain, they inclose, and tyrannically make use of to the enthralling and enslaving all others; Even *Laws* themselves, the onely *Bounds* and *Butmarks* of *Liberty*, which alone can secure it from servitude on one side, and licentiousness on the other, (which very licentiousness is the surest way to servitude, the licentiousness of one implying the oppression and captivity of some other, and being it self in a just weighing of things the greatest *slavery* as much as the mans own unruly passions are greater tyrants then *Laws*, or lawful *Princes*) are to be levelld in their *John-march*, to be accused and found at last the onely guilty things; and the same calamity

in ad. i. p. 1. v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

inquiry designed to involve the pretended *Enemies* of Laws and the *Laws* themselves.

The second truth that this unhappy *Ordinance* hath taught us, is that which a while ago had been a *Revelation* of a *Mystery* indeed, which would without any other auxiliary have infallibly quenched this flame (which now like another *Arna* and *Vesuvius* is gotten into the bowels of this Kingdome, and is there likely to rage for ever, if it be not allwaged from Heaven, or determin'd through want of matter, by having devoured all that is combustible) but now is a pretty vulgar *observation*, that hath no influence or impression on any man; and therefore I scarce now think it worthy the repeating; and yet to conclude this period fairly, I shall say onely this. That the framers of this *Ordinance*, that have so long fought for the defence of the established Protestant Religion, will not have the Peace unless they may be allowed liberty to call off and repeal every of those Statutes, that of the second and third of Edward the sixth, that of the fifth and sixth of the same King, that of the first of Queen Elizabeth, that of the fifth, that of the eighth of the same Queen, (though not all at once, yet as far as concerns the matter in hand, by which you may be assured, that the fragments of those Statutes which remain yet unabolished, are but reserved for some other opportunity, as ready for a second and third sacrifice as thus much of them was for this) by which the Protestant Religion stands established in this Kingdom, and in which the whole work of Reformation is consummate. And all this upon no higher pretence of Reason, than barely a Resolution to do so, a not being advised by their Divines to the contrary, and to countenance the weaknesse of those two motives. I am perswaded scandalous mention, or bare naming of manifold inconveniences, which might as reasonably be made the Excuse of Rebelling, and Murderring, and Drowning (as far as an Ordinance would reach) all men but themselves, as of abolishing this Liturgie. Lord be you that find your Charge.



## CHAP. II.

Sec. 1.

P. 1.

**T**He Preface to the Directory, being the Orator to perswade all men to be content with this grand and sudden change, to lay down with patience and unanimity, all their right which they had in the *venerable Liturgie* of the Church of *England*; and account themselves richly rewarded, for doing so; by this new framed *Directory*, begins speciously enough, by seeming to lay down the only reasons, why our *Ancestors* a hundred *years* ago; at the first *Reformation* of Religion, were not only content, but rejoiced also in the *Book of Common-Prayer*, at that time set forth; But these reasons are set down with some partiality, there being some other more weighty grounds of the *Reformers* framing, and others rejoicing in that *Book*, then these negative ones which that *preface* mentions; viz. the perfect *uniformity* wrought upon the former *Liturgie*, the perfect conformity of it with and compariſon out of the *Word of God*, the excellent orders prescribed, &c. &c. fit to be reaped from the use of that *Book*; & the manner of read *it* follows, or exception of any weight against it; All which if they had been mentioned as in all justice they ought especially when you report not your own judgement of it; but the judgements of those *rejoicers* of that age, who have left upon record those reasons of their *rejoicing* in this Preface had soon been ended or disproved in that first part, an answer or confutation of all that follows. But 'tis the manner of men now a dayes, to conceal all that may stand against their advantage to be taken notice of; a practice reproached by *Isaiah* *Overo*, in his books of offices of life, in the story of the *Alexandrian* ship-man that went to relieve *Rodder*; & out-ging the rest of his fellows, sold his Corn at so much more gain, by that insinuating artifice though not of lying yet of concealing the mention of the Fleet that was coming after, and to cut off the *locks* of that *Dampson* whom they mean to bind, pare and circumsise the claws of that creature they are to combat with; I mean to set out that *cause*, and those arguments at the *weakest*, to which they are to give satisfaction. And yet by the way, I must confesse, that even these weak arguments which they have named, are to me of some moment, as first, The redresse of many things, which were *vain*, *erroneous*, *superstitious*, and *idolatrous*, which argues that all is not now involv'd under any of those titles, nor consequently to be *abolish'd*, but further *reform'd* onely. 2. That they which did this, were *wise* and *pious*, which they that were, would never take pains to purge that which was all drosse, their *wisdom* would have help'd

helped them to discern that it was so, and their *piety oblige* them to reject it altogether, and not to save one *boof*, when all was due to the common slaughter. 3. That many godly and learned men rejoiced much in the *Liturgie*, which argues that all was not to be detested, unlesse either these men now be somewhat higher then *Godly or Learned*, of that middle sort of rationals, that *Iamblichus* out of *Aristotle* speaks of, betwixt God and Man, the *fourth way*, or unlesse it be confest that many *Godly and Learned men* maybe mistaken in a matter of this moment, and then these may be also mistaken at this time.

Having therefore made use of that artifice, mention'd some generall slight grounds of mens approving and rejoicing in the new formed *Liturgie*, the Composers of that Preface, I mean speedily to weigh them down, with a heap of contrary sad matter, and then to leave it to the Readers judgement, whether they are not his friends, thus to disabuse him, and his silly good-natur'd ancestors, that were thus slightly flatter'd into a good opinion of an inconvenient, if not mischievous *Liturgie*. Great hast is therefore made, and some arts and preparations used, to work upon the affection more then judgement of the Reader, and this is done by that Rhetoricall pathetick stroke [*Howbeit, long and sad experience hath made it manifest*] Words of some consideration and efficacy, but that they have one weak part in them, an infirmity that this age is very subject to, that of cankered and groundlesse calumny. For how long soever, and to murmurers, and passionate lovers of *new* and *change*, how irksome and tedious soever the experience of this *Liturgie* hath been, 'tis notoriously certain that it hath nor been sad, save onely again to those *evill eyes*; but on the other side, a continuall *flow* and *tide* of joy to all true *English men*, to see and observe the prosperity and flourishing of this Church, in a perpetuall swelling and growth, ever since the establishing of that *Protestant Liturgie and Religion* together among us, till at last (about the time when this vast calamity brake in upon us) it was grown to such an height, as was certainly never heard of (or by Enemies themselves affirmed at any other time to have been) in this Kingdom, or (were it not a little like *boasting*, to which yet you have constrain'd us, I should adde) in any other part of *Europe* also for these many hundred years.

But what is it that this so falsely supposed *sad experience hath made manifest*? Why, that the *Liturgie* used in the Church of England (notwithstanding the pains and Religious intentions of the Compilers of it) hath prov'd an offence, not onely to many of the *Godly at home*, but also to the Reformed Churches abroad.

• In which words we shall not take advantage of the Confession of the *Religious intentions* of the Compilers of our *Liturgie*, which signifies the offence here spoken of in their notion of it to be *acceptum, non datum, taken* when it was not *given*; nor 2. Oppose those *religious intentions* to the irreligious mistakes of others, and accusations of those things which were so *religiously intended*; nor 3. Compare the reputations of those Persons which compiled that *Liturgie*, whether in King Edwards (Cranmer, Ridley, P. Martyr) or in Queen Elizabeths dayes (Parker, Grindall, Horn, Whitehead, &c.) with the Members of this Assembly, much lesse the intentions of them, which in the mouth of Enemies is acknowledged *religious*, with the intentions of these, which if we may measure by their more visible enterprizes, and the Covenant in which they have associated contrary to all Laws of God and men, we shall have temptation to suspect not guilty of over-much *Religion*; or good purpose to the government of this Kingdom; nor 4. confront the number of those others that are here confessed to be *pleased and benefited*, against those others that are said to be *offended*, which were argument enough for that which is *established*, that considering the danger of change, it ought in all reason rather to stand to please one sort, and benefit them still, then to be pull'd down to comply with the other. But we shall confine our selves to that which the objectors principally designed as a first reason for which our *Liturgie* must be destroyed, because, forsooth, say they, it hath *prov'd an offence*, &c. For the thorough examining of which reason; it will be necessary to enquire into these three things: 1. What they mean by *offence*: 2. What truth there is in the assertion, that the *Liturgie* hath *prov'd so* to the Godly at home, and to the Reformed Churches abroad: 3. How far that might be a reason of destroying that which proves an *offence*.

Sec. 4.

For the first, the word *Offence* is an equivocal mistaken word, and by that means is many times a title of a charge or accusation, when there is no real crime under it; For sometimes in our English language especially, it is taken for that which any body is *displeased* or *angry* at; and then if the thing be not ill in it self, that anger is a *causelesse* anger, which he that is guilty of, must know to be a *sin*, and humble himself before God for it, and fall into it no more, and then there need no more be said of such *offences*, but that he that is or hath been *angry* at the *Liturgie*, must prove the *Liturgie* to be *really ill*, (which if it could be done here, the matter of *Offence* would never have been charged on it, for that is set to supply the place of a greater *accusation*) or else confesse himself, or those others so *offended*, to have *sinned* by such *anger*. But then 2. If we may guess of the meaning of the word by the reason which is brought

to

to prove the charge [*For not to speak, &c.*] it is set here to signifie, 1. The burthen of reading all the Prayers; 2. The many unprofitable burthensome Ceremonies, which hath occasion'd mischief by disquieting the Consciences of those that could not yeeld to them, and by depriving them of the Ordinances of God, which they may not enjoy without conforming or subscribing to those Ceremonies. To proceed then to the second thing, what truth there is in this Assertion, and view it in the severals of the proof.

For the first of these, the burthen of reading the Prayers; if they were sc. 1. enough to prove the *Liturgie offensive*, all Christian vertues would be involv'd in that charge, because they have all some burthen and difficulty in them, and for this particular, seeing we speak to *Christians*, we might hope that the Service would not passe for a burthen to the Godly (who are here named) i. e. to minds truly devout, if it were longer then it is; and that it may not do so, I am sure it is very prudently framed with as much variety, and as moderate length of each part, as could be imagined, and sure he that shall compare the practices, will find the burthen and length both to Minister and People to be as great, by observing the prescriptions in the *Directory*, in the shortest manner, as this that our *Liturgie* hath designed. 3. For the many unprofitable burthensome Ceremonies. Every of those Epithets is a calumny; for 1. They are not many, To the People I am sure, For kneeling and standing which are the onely Ceremonies in the daily Service, will not make up that number (and for the rest, there is but a superaddition of some one in each Service.) As for sitting bare, it reason it self will not prescribe that civility to be paid to God in the House of God, (where without any positive precept, *Jacob put off his shooes from off his feet*) neither doth our *Liturgie* prescribe it. 2 They are not unprofitable, but each of them tending to advance the business to which they are annext, kneeling to increase our humility, and joyn the body with the soul in that duty of adoration, standing to elevate and again to joyn with the soul in Confession of God and Thanksgiving, and the rest proportion'd to the business in hand; and 3. If not many, not unprofitable, then not burthenfome also. As for the disquieting the Conscience of many godly Ministers and People, who could not yeeld to the Ceremonies; I answer, that by what hath formerly been said, and the no-objection in this *Directory* against any such, it appears that there is no Ceremonie appointed in our *Liturgie* which is improper or impertinent to the action, to which it is annext, much lesse in it selfe unlawfull. And then for many Consciences to be disquieted, it argues that they have not, in that manner, as they ought, desired information; as for Ministers, we know that all that have been received into that Order, have voluntarily subscribed to them,

and consequently have *receded* from their own *subscription*, if they have after refused to *conform*. And we desire to know what tender respect will be had to the Consciences of those, who shall submit to your *Directory*, and afterward refuse to conform unto it. I am sure the denunciations which we have heard of against the *dissenting Brethren*, about the matter of *Jurisdiction and Censures* (and now lately concerning the *depravers* of your *Directory*) have been none of the mildest, although those are your own fellow-Members, that have assisted you as affectionately in the grand Cause as any, and never made themselves liable to your severity, by having once conformed to you in those particulars. And so 3. For depriving them of the *ordinances of God*, &c. if that were the *punishment* appointed for the *obstinate and refractory*, 'tis no more then the *Laws* of the Land appointed for their *Portion*, and in that sure not without any example in *Scripture* and *Apostolicall* practice, who appointed such *perverse Persons* to be avoided, which is a *censure* as high as any hath been here on such inflicted. What *Ordinances* they were of which such men were deprived, I conceive is specified by the next words, that *undry good Christians* have been by means thereof kept from the *Lords table*, which must needs refer to those that would not *kneel* there, and why that should be so unreasonable, when the very *Directory* layes the matter so, that none shall receive with them who do not *fit*, there will be little ground, unless it be that no pollure in the *Service of God* can be *offensive*, but onely that of *kneeling*, which indeed hath had the very ill luck by *Socinus*, in his *Tra&De Cœnâ Domini*, to be turn'd out of the Church as *Idololatricall* (with whom to affirm the same will be as great a *compliance*, as *kneeling* can be with the *Papists*.) And by these as *superstitious* at least, I know not for what guilt, except that of too much *humility*, as being in *M. Archer* his *Divinitie*, as before I intimated, a betraying of one of the *greatest comforts* in the *Sacrament*, the *sitting fellow Kings* with *Christ* in his *earthly Kingdom*, confessing thereby that some mens hearts are so set on that *earthly Kingdom*, that the hope of an *Heavenly Kingdom*, will not yeeld them comfort, unless they may have that other in the way to it; and withall telling us, that he and his *Compeers* are those men.

sect. 6.

Having survey'd these severalls,, and shewed how unjustly the charge of *Offence* is laid on the *Lyturgie*; and how little 'tis prov'd by these *reasons*, I shall onely adde, that the proposition pretended to be thus proved by these particulars, is much larger then the proofs can be imagined to extend. For part of the proposition was, that the *Liturgy* was *offence* to the *Reformed Churches* abroad, To which the [For] its immediate-



immediately annex, as if it introduced some *proofe* of that also. But 'tis apparent, that the *proofes* specified inferre not that, for neither the *burthen of reading is offence* to them, nor are their *Consciences disquieted*, nor they *deprived of Gods ordinances by that means*. In which respect 'tis necessary for us to conclude, that the word *Offence*, as applied to them nor are their *consciences disquieted*, nor they *deprived of Gods ordinance by that means*. In which respect 'tis necessary for us to conclude, that the word *Offence*, as applied to them, is taken in that other notion, that they are *displeased and angry* at it. To which we then must answer, that although there is no guilt inferred from the undergoing this fate of being *disliked* by some, but rather that it is to be deemed an ill indication to be *spoken well of by all*, yet have we never heard of any Forreigne Church which hath *expressed any such offence*; the utmost that can be said, is (and yet not so much as that is here suggested) that some particular men have *expressed such dislike*, to whom we could easily oppose the judgement of others more eminent among them who have largely expressed their approbation of it. And 'tis observable, that Calvin himselfe, when from *Frankfort* he had received an *odious* malicious account of many particulars in our *Liturgy* (as any will acknowledge that shall compare the report then made, with what he finds) though he were so far transported as to call them *insipid* follies, yet adds the Epithet of *tolerable*, that though such, they were yet tolerable. And therefore

In the third place, I may now conclude, that if all that is thus affirmed to prove the *Offence* in the *Liturgy* used in the Church of England were (after all this evidence of the contrary) supposed true, yet is it no argument to infer the justice of the present designe which is not *reforming*, but *abolishing* both of that and all other *Liturgy*. Were the *Offence* in the *length of the Service*, that *length* might be reformed, and yet *Liturgy* remain; were there *Offence* in the *Ceremonies*, or *mischief in the punishing* them that have not *conformed*, those *Ceremonies* might be left free, that *Conformity* be not thus prest, and still *Liturgy* be preserved inviolate. As for the forreign Churches, 1. I shall demand, whether onely *some* are thus offended, or *all*. Not all, for some of the wisest in these Churches have commended it; and if *some onely*, then it seems others are not offended, and why must we be so partiall, as to offend and *displease* some, that we may escape the *offending* others? not sure because we more esteeme the judgements of the latter, for by the Apostles rule the *weaker* men are, the more care must be taken, that they be not *offended*. 2 I shall suppose that their *Liturgy*, or their having none at all, may possibly *offend* us, and then demand why they shall not be as much obliged to change

change for the satisfying of us, as we of them? I am ashamed to presse this illogically discourse too far, which sure never foresaw such examination, being meant onely to give the People a formall specious shew for what is done, a heap of popular Arguments, which have of late gotten away all the custome from Demonstrations, and then, *Si populus vult decipi, decipietur* if the same Creature will thus be taken, any fallacy, or Topicke doth as well for the turn, as if Euclid had demonstrated it.

Sec. 8.  
P. 3.

In pursuit of this popular Argument it follows, that by this means, i. e. of the Liturgie, divers able and faithfull Ministers were debarred from the exercise of their Ministry, and spoiled of their livelyhood to the undoing of them and their Families. To which I answer, 1. That if this be true, it is very strange that so few of this present Assembly were of that number. For of them I may surely say many, very many in proportion, were not debarred of the exercise of their Ministry, were not despoiled of their livelyhood, &c. And if any one was, which I professe I know not, I beleeve it will be found, that the standing of Liturgie, brought not those infictions upon him. The conclusion from hence will be, that either these present Assemblers concurred not in judgement with those many able and faithfull Ministers, (and then why do they now bring their Arguments from them, whose judgement they did not approve, and follow?) or else that they were not so valiant, as to appear when sufferings expected them, or else that they had a very happy Rainbowe hanging over their heads to avert from them that common storme. But then secondly, It might be considered, whether those mentioned penalties have not been legally, and by Act of Parliament, inflicted on those who suffered under them, and then whether that will be ground sufficient to abolish a Law, because by force thereof some men that offended against it have been punished. Thirdly, whether some men did not choose non-conformitie as the more instrumental to the exercise of their Ministry, changing one Parish for the whole diocese and Preaching of finer in private Families then any other did in the Church, and withall, whether this had not the encouragement of being the more gainfull trade, of bringing in larger Pensions then formerly they had receiv'd Tithes. Fourthly, whether the punishments inflicted on such, have not generally been inferiour to the rigour of the Statute, and not executed on any who have not been very unpeaceable, and then whether unpeaceable persons would not go neer to fall under some mulcts, what ever the Form of Government, what ever the Church Service were, none having the promise of inheriting the Land of Canaan, a happy prosperous life in this world, but they whose meeknesse and obedience to Law have given them a claim to that priviledge: Fifthly, whether

ther the number of those, who by Ordinances have lately been so debarred of the exercise their Ministry, and spoiled of their livelyhood, have not been far greater then all those together, that ever the Liturgie thus offended since the Reformation. Sixthly, whether this Directory, should it be established, would not be so imposed, that they which obey it not, shall be subject to these or the like penalties.

'Tis added in the next place to raise the cry, and encrease the Odium, and to involve the Prelates and the Liturgie in the same calamity, (for otherwise what hath the Prelates labouring, &c. to do with the Liturgie) That the Prelates and their Faction have laboured to raise the estimation of the Liturgie to such an height, as if there were no other worship, or way of worship of God among us, but only the Service-book, to the great hindrance of the Preaching the Word. To which I answer, 1. That this or any other action of the Prelates, if supposed never so true, and never so extravagant, is wholly extrinsecall and impertinent to the businesse of the Liturgy, and the more impertinent, by how much the more extravagant, such actions being easily coerced, and reduced by and according to the rule, and such unreasonable enhancements separable, without any wound or violence to the Liturgie. Give the Liturgie its due, not its usurped estimation, and we are all agreed. 2. 'Tis here acknowledged that this was but laboured, not affirmed that it was effected, and then this sure is too heavy a doom on the Liturgie, for that their labouring; we do not find that St Paul was stroke dead, like Herod, because the Lycaonians meant and laboured to do sacrifice unto him. Act. 14. 16. But then 3. he that shall consider who they are which make this objection, will sure never be moved by it. For certainly they that have formerly set the prime of their wits and endeavours to vilifie and defame the Liturgie; and now that they think they have power, have absolutely abolished it, will go neer to be partial when they are to judge of the due estimation of it; they that declaim at Bishops for advancing it, will they be just and take notice of their own contempts, which enforced the Bishops thus to rescue and vindicate it? I shall not expect it from them, nor, till then, that they will deliver any more then popular speech of such in this matter. For 4. the Prelates have not raised the book to an higher estimation then the Law hath raised it, that is, that it may be observed so as may most tend to edification, nor do we now desire any greater height of value for it, then you for the Directory, I shall adde, nor so great neither, for we do not exclude all other as unlawfull, as you have done, and then I am confident God will not lay that charge on us, which you do on the Prelates, nor any man that shall consider how different our titles are, though our claims not proportion'd

Scd. 9.  
P. 3.

to them. A price of modesty and moderation which we challenge you to transcribe from us. 5. All this all this while is a meer Calumny, if by the Service Book is meant the use of the prayers in the Liturgie, for no Prelate ever affirm'd, or is known to have thought, that there is no other way of worship of God but that among us. But then 6thly, We adde that this way of publick prayer by set Form, the onely one establish'd by Law, (and so sure to be esteem'd by us before any other) is also in many respects the most convenient for Publick worship, of which affirmation we shall offer you no other proof or testimony, then what Mr. Calvin, whom before we named, hath given us in his *Epistle to the Protector*, in these words; *Quod ad formulam, &c. As for Forms of Prayers, and Ecclesiasticall Rites, I very much approve, that is he set or certain. From which it may not be lawfull for the Pastors in their Function to depart, that so there may be provision made for the simplicity and usefulness of some, and that the consent of all the Churches among themselves may more certainly appear: and lastly also, that the extravagant severity of some, who affect novelties, may be prevented.* So probable was my conjecture, that at first I interposed, that the men that had here imposed upon their fellows so far, as to conclude the abolition of Liturgie necessary, were those that undertook to reform Geneva as well as England, to chastise Calvins estimation of it, as well as that of our Prelates.

Scd. 10.  
P. 3.

As for that pompous close, that *thou* hath been to the great hindrance of the Preaching of the Word, and to the justling it out as unnecessary, or at best inferior to the reading of Common Prayer. I answer, 1. That the Liturgie, or the just estimation of it, is perfectly incapable of this charge, it being so far from hindring, that it requires the Preaching of the Word, assigns the place where the Sermon shall come in, hath Prayers for a blessing upon it. 2. That if any where Sermons have been neglected, it hath not been through any default either of the length or estimation of the Liturgie, for these two, if *Faith* and *Schisme* did not set them at odds, would very friendly and peaceably dwell together, and each tend much to the proficiencie and gain which might arise from either; Prayers would prepare us to hear as we ought, 2. c. to practice also; and Sermons might incite and stir up the languishing devotion, and enliven and enflame with zeal and fervencie in Prayer. And constantly the more we esteem'd the Ordinance, and set our selves to the discharge of the dutie of Prayer, the more should we profit by Sermons which were thus received into an honest heart thus fitted, and made capable of impression by Prayer. These two may therefore live like Abraham and Lot, and why should there be any wrangling or controversie betwixt thy Hearers-men and my Hearers-men? But seeing it is made a season of complaining, I answer, 3. That it is on the other side most notorious, that

that in many places the *Sermon* hath justled out the *Common Prayers*, and upon such a provocation; (and onely to prevent the like partiality or oppression) it may be just now to adde, that as long as the *Liturgie* continues in its legall possession in this *Church*, there is no other legall way (as that signifies, *commanded by Law*) of the publick worship of God among us, and although that voluntary *Prayer* of the *Minister* before *Sermon*, when it is used, is a part of the worship of God, (as all *Prayer* is) yet is it not prescribed by the *Law*, nor consequently can it without usurpation cut short or take away any part of that time which is by that assigned to the *Liturgie*; the free will offerings, though permitted must not supplant the daily prescribed oblations, the *Corban* must not excuse the not honouring of *Parents*, the *customs* which are *tolerated*, must not evacuate or supersede the *precepts* of the *Church*. As for *Sermons*, which in this period seem the onely thing that is here opposed to *Liturgie*; I hope they do not undertake to be as eminent a part of the worship of God among us as *Prayer*. If they do, I must lesse blame the poore ignorant people, that when they have heard a *Sermon* or two think they have served God for all that day or week, nor the generality of those seduced ones, who place so great a part of *Pietie* in *hearing*, and think so much the more comfortably of themselves from the number of the houres spent in that *Exercise*, which hath of late been the onely businesse of the *Church*, (which was by God instil'd the *House of Prayer*) & the *Liturgie* at most used but as *Musick* to entertain the *Auditors* till the *Actors* be attired, and the *Seats* be full, and it be time for the *Scene* to enter. This if it were true, would avow and justifie that plea in the Gospel [ *Lord open unto us, for thou hast taught in our streets* ] i. e. we have heard thee *Preach* among us. Which sure Christ would not so have defamed with an [ *I will say unto them, go you cursed, &c.* ] if it had been the prime part of his worship to be such *hearers*; the consideration of that place will give us a right notion of this businesse, and 'tis this, that *hearing* of *Sermons*, or what else appointed by the *Church* for our *instruction*, is a duty of every *Christian* prescribed in order to *practice* or good life, to which *knowledge* is necessarily preparative, and so, like many others, *actus imperatus*, an act commanded by Religion; but so far from being it self an immediate or *elicite* act of worship precisely or abstractly, as it is *hearing*, that unlesse that proportionable *practice* attend it, 'tis but an aggravation and accumulation of our *guilts*, the *blessedness* not belonging to the *hearing*, but the [ and keeping the word of God ] & the *go you Cursed*, to none more then to those, that *hear* and *say*, but *do not*: and for the title of *worship of God*, whether *outward* or *inward* outwardly express, onall *Prayer* certainly, &

adoration



*adoration of God* is the thing to which that most specially belongs, as may appear, *Psal. 95.6.* where that of *worshipping* is attended, with *falling down and kneeling before the Lord our maker.* And even your *Directorie*, though it speak extream high of *Preaching the Word*, yet doth not it stile it *any part of Gods worship*, as it doth *the reading the word of God in the Congregation*, p. 12. because indeed our manner of *Preaching* is but an humane thing, and the word of man. This I should not here have said, because I would be sure not to discourage any in the attending any *Christian duty* ( and such I acknowledge *bearing* to be, and heartily exhort all my *Fellow-Labourers* in their severall Charges, to take heed to *Doctrine, to Reproof, to Exhortation*, to be as frequent and diligent in it, as the wants of their Charges require of them; and my *fellow-Christians* also, that they give heed to *sound Doctrine*, that they require the *Law at the Priests mouth*, as of a messenger of the Lord of hosts, & again to take heed how they bear) but *anapologia*, or *impropriety of speech*, that I say no more, that is in this matter discernible in the words of the *Directorie*, and the consequent dangers which experience hath forced us to observe in them, who place the *worship of God* especially in *bearing*, have extorted thus much from us, which may be usefull to give us a due valuation of *Sermon and Prayer*, the former as a *duty* of a Christian, the latter a *duty* too, and an *elicite act*, a prime speciall part of *worship* also.

And whereas 'tis added, that the *Liturgia* by many is made no better then an *Idol*, i. That is a speech of great *cunning*, but withall of great *uncharitablenesse*: *cunning*, in setting the words so cautiously thus, not an *Idoll*, but [ *no better then* ] ( as they, that will *rayl*, but would not *pay* for it, whose *fear* doth moderate the petulancy of their *spleen*, and *covetousnesse* keep them from letting any thing fall that the *Law* may take hold of, are wont to do ) and yet withall signifying as odiously as if it had been made an *Idoll* indeed. Whereas the plain literall sense of the words if it be taken, will be this, that an *Idoll* is not worse then our *Common-Prayer Book* is to many, or that it is *used* by many as ill as an *Idol* is wont to be *used*, which is then the most bitter peice of *uncharitablenesse*, if not grounded on certain knowledge, and that impossible to be had by others, as could be imagined. The truth is, this *Directorie* hath now proved that there is a true sense of these words, the *Compilers* of which have demonstrated themselves to be those many that have made our *Liturgia* no better then an *Idoll*, have dealt with it as the good Kings did with the abominations of the Heathens, *brake it in peices, ground it to powder, & thrown the dust of it into the Brook*; for *abolition* is the plain sence for which that is the metaphor. But then 2. 'Tis possible; the *calme* meaning of those

*editions.*

edious words is no more then this, that many have given this an *estimation* higher then it deserves, If any such there be, I desire *not* to be their advocate, having to my task onely the vindication of it's *just esteem*; but yet cannot resist the temptation which prompts me to return to you, that some men are neer the *golden mean* as the *Assemblers*, have said the like of *Preaching*, though not exprest it in so large a Declamatory figure; and I shall ask; whether you have not possibly given them *some occasion* to do so (as great perhaps as hath been given you to passe this sentence on on them) at least now confirmed them in so doing, by applying or appropriating to the *Preaching of the word* ( in the Modern notion of it, and as in your *Directory* it is distinguished from *reading of the Scriptures* ) the title which St Paul gives to the *Gospel of Christ*, saying, *that it is the Power of God unto Salvation, and one of the greatest and most excellent works of the Ministry of the Gospel*, p. 27, which former clause of *power of God, &c.* though it be most truly affirmed by S. Paul of their *Preaching the Gospel*, and also truly applied or accommodated to that *Preaching* or interpreting of Scripture, which is the *exhortation, the due application* of the Scripture rule to *particular cases*, yet is it not true in *universum*, of all that is now adays call'd *Preaching*, much of that kind being *venum sativum*, of a mortiferous poysonous savour, not to them *that perish*, but to the most Christian auditory it meets with; And that the railing of every Pulpit-*Rabshakeh*, the *speaking evil of Dignities, &c.* should be filled *the power of God to Salvation*, I have little temptation to believe. And whether the latter clause be true also, I refer you to S. Aug. Ep. 108. ad *Honorat*, where speaking of *damages that come to the people by the absence of the Minister*, and consequently of *necessaria Ministeria*, the *speciall usefull necessary acts of the Ministry*, he names the *Sacraments*, and *receiving of Penitents*, and *giving of comfort to them*, but mentions neither *Praying* nor *Preaching* in that place, I shall adde no more, but that some have on these, and the like grounds been tempted to say, that you idolize *Preaching*, because you attribute so much to any the worst kind of that, above what others have conceived to be its due proportion. And yet we hope you think not fit to *abolish Preaching* on that suggestion, and consequently, that it will be as unjust to *abolish Liturgy* on the like, though it should be prov'd a true one, this being clearly the fault of *Men*, and not of *Liturgy*, as that even now of the *Lycanians* and not of *Paul*, especially when the many, which are affirmed to have thus offended, by *Idolizing the Liturgy*, are said to be ignorant and superstitious, whose faults, & errors and imprudencies, if they may prove matter sufficient for such a sentence, may also rob us of all the *treasures* we have, of our *Bibles & Souls* also. For

thus hath the *Gospel* been used as a *molaua*, or charm, and that is but little better then an *Idol*, and so have some persons been *bad in admiration*, and *beleeved* as if they were *infalible*, and so in a manner *Idoliz'd* also, and that this should be a capitall crime in them that were thus admired, would be a new peice of severitie: that few of *Draco's Laws* could parallel.

Seet. 11.  
P. 4.

The next charge (which is an appendant proof of this) is that *the People pleasing themselves in their presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance, and carelesnesse of saving knowledge and true piety.* To this I answer, 1. That 'tis no fault to be so pleased with presence at that service (the congregation of many Saints is to any a *pleasing company*) and therefore if it were immediate to, and inseparable from the *Liturgy*, would not be a charge against it, nor in any probability hinder but *advance* the desire, and acquisition of *saving knowledge and true piety*, which is there proposed to all that are *present* at the *Liturgy*. But if the phrase signifie being pleased with the *bare presence*, or the being *present*, and doing nothing or that they come for, as the *lip-labour* seems to denote the hard labour of the lip, and not joyning any *zeal* or intention of the *heart*, it is but then an *uncharitable censure* again, if it be not upon certain *knowledge*; and if it be, 'tis as incident to that order of the *Directories* proposing as to the *Liturgy*. One may please himself with a *bare presence* at *Sermon*, and either sleep it out, or think on some worldly matter; one may say all or most of the *Ministers Prayer* after him, and sigh and groan at every period, and satisfie himself that this is a gallant work of piety, but truly I would be unwilling to be he that should passe this censure on any whose heart I did not know (for sure it is not *necessary* that any man should leave his *heart* at home, when his *body* is *present*, or employ it on some thing else, when his *lips* are busied either in our *Liturgy* or that *Directory prayer*) nor, if I did so, should I think that the *Directories* order for *worship* should be rejected for this fault of *others*, if there were nothing else to be said against it. As for the *Peoples bearing a part in the Service*, we seems to refer to the *responses*, this hath had an account given of it already.

Seet. 13.

Onely in the whole period put together, this seems to be insinuated, that the *saving knowledge*, and *true piety*, is no where to be had, but in *those Sermons*, which are not ushered in with the *Liturgy*; which we shall not wonder at them for affirming, who have a long time thus perswaded the people, that all *saving knowledge* is to be had from *them*, and their complices, and blasted all others for *carnal men*, of which many *discriminative Characters* were formerly given, as *kneeling* or *praying* at the time

of

of *assurance* into *pne* or *pulpit*; but now it seems the *use* of the *Liturgy* supplies the place of all, as being incompatible with *saving knowledge* and *true piety*. If this be true, that will be a very popular plausible argument I confesse, and therefore I shall oppose unto, that which I hope will not passe for boast either with *God* or *Angels*, that of the *Sermons* which have been *Preacht* since the *Reformation* in this *Kingdom*, and commended to the *Prisfe* and publick view, very few were *Preacht* by those that excluded the *Liturgy* out of the *Churches*, and that since this *Directory* came into use, and so made a visible discrimination among men there hath been as much *saving knowledge*, i.e. *Orthodox doctrine*, and *exhortation to repentance*, *Prayer*, *Faith*, *Hope*, and *Love of God*, *Self-deniall*, and *readinesse* to take up the *croffe*, (duties toward God) and to *Allegiance*, *Justice*, *Mercy*, *Peaceablenesse*, *Meeknesse*, *Charity* even to *Enemies*; (and the rest of the duties toward man) to be heard in the *Sermons* of those that retain the *Liturgy*, and as much *obedience* to those observable in the lives of those that frequent it, as is to be met with in the espousers of the *Directory*. If it be not thus, I confesse I shall have little hope, that *God* will suffer such a jewel as the *Liturgy* is, to continue any longer among us so *unprofitably*, and yet if men were guilty of this fault also, and the *Liturgy* of the unhappinesse of having none but such *Glients*, yet would not this be sufficient authority for any men to abolish it, any more then it will be just to hang him who hath been *unfortunate*, or to make any mans infelicity his guilt. I beseech *God* to inflame all our hearts with that *zeal*, *attention*, *fervency*, which is due to that action of *Prayer* in our *Liturgy*, and that cheerfull obedience to all that is taught us out of his word, and then I am sure this argument or objection against our *Liturgy* will be answered, if as yet it be not.

The next objection is the *Papists* boast, that our *Book* is a compliance with them in a great part of the *Service*, and so that they were not a little confirm'd in their *Superstition* and *Idolatry*, &c. Where I shall demand, is there any *Superstition* or *Idolatry* in that part of the *Service* wherein we thus comply with them? if so, 'tis more then a compliance with *Papists*. 'tis in it self a down-right damning sin; and if there be not but all that is *Idolatrous* or *superstitious* in their *Service* is reform'd in ours, then sure this will be far from confirming them in either of those, if they depend any thing upon our *judgements* or our *compliance*. 'Tis a little unreasonable, that they who will not believe the *Papists* in any thing else, should believe their boast against us, and think it an accusation sufficiently proved, because they say it; whereas this affirmation of the *Papists*, if it be theirs, (and not the *Assemblers* rather imposed upon them)

Sec. 14.

is as *grosse*, though perhaps not as *dangerous* a falsity, as any one which the *Assemblers* have condemn'd in them. For 3. The truth is notorious, that our *Reformers* retain'd not any part of *Papish-service*, reformed their *Breviary* and *Processionall*, and *Mass-book*, as they did their *Doctrine*, retained nothing but what the *Papists* had received from pure Antiquity, and was as clear from the true charge of *Popery*, as any period in either *Prayer* or *Sermon* in the *Directory*, which argues our compliance with the *ancient Church*, and not with them; the very thing that *Isaac Casaubon* so admired in this *Church* of ours, the *care of antiquity and purity*, proclaiming every where in his *Epistles* to all his friends, that there was not any where else in the world the like to be found, nor ever hoped he to see it till he came into this *Kingdom*. And sure there is no *Solocism* in this, that we being a *Reformed Church*, should desire to have a *Reformed Liturgy*, which hath alwayes had such a consent and sympathy with the *Church*, that it will not be a causelesse fear, lest the *abolition* of *Liturgy* as far as *God* in judgement permits it to extend, (the just punishment of them that have rejected it) be attended with the *abolition* of the *Church* in time, and even of *Christianity* also.

Sec. 15.

As for the *confirming* of *Papists* in their *superstition* by this means, I desire it be considered whether it be a probable accusation, viz. 1. Whether the *rejecting* that which the *Papists* have from *antiquity*, as well as what they have *obtruded* on, or *superadded* to it, be a more likely means to win them to hear us or *reform* themselves, then our *retaining* with them what they retain from *Antiquity*, i.e. whether a *servant* (much more whether a *brother*) that is reprehended as much for his diligence, as for his neglects, for his good and faithfull, as for his ill and false services, be more likely thereby to be enclined to mend his faults, then he that is *seasonably* and *weakly* reprov'd for his *miscarriages* onely? It was good advice in that *ancient Epistle* to *Polycarpus*, ascribed to *S. Ignatius*, *ἡ δεινὴ καὶ ἡ ἀσθενὴς ἐπιείκεια*, *meeknesse* is the best means to bring down the most pestilens adversary, & the resemblance by which he expresses it as seasonable, *ἡ μαλακία ἐν τοῖς ὀφθαλμοῖς*, *Fomentations* are most proper to allay any exasperation of humours. And 'tis *Hippocrates* advice, that the *Physitian* should never go abroad without some *μαλάγματα*, *lenitives* or *mollifying applications* about him; It seems there was nothing of so daily approved use as those. And that will avow this method of complying with adversaries, as far as we may, to be a *probable* & a *wise*, as well as a *Christiā* course to bring them from their *superstition*, & not to confirm them in it. And another use there is wherein the *Papists* themselves confesse this *compliance* was *politick*, to take all scruple out of the heads & hearts of the people of England,



England, concerning the lawfulness of this Reformation, (This is the opinion of the *Papists* express'd in a Book call'd *Babel and Jerusalem*, or *Monarcho-machia Protestantium*, subscribed by P.D.M. but conceiv'd to be *Patisons*; p. 314.) that they might conceive, that the Service and Religion still continued the same, but was translated into English onely, for their better edification, and so, saith he, ~~it~~ was indeed very politicly handled. 2. Whether that which drives away all *Papists* from all kind communion or conversation with us, from all hearing of our Preaching or Doctrine, be more likely to work them over to our side, then that which permits them to come to our Churches with us. For this is notoriously known, that as our Liturgy now is, and was framed in *Queen Elizabeths* dayes, the *Papists* did for ten years together, at the beginning of her Reign, come to Church with us, and so continued, till the *Popes* excommunicating the *Queen* and our Nation, made it so appear unlawfull for them. And perhaps but appear too, for an account might be given of this business, that it is no way unlawfull (by his own principles) to a *Papist*, remaining thus to come to our Churches, and be present at our Liturgy, and (if that be thought an objection or reproach against us, I shall then adde) not onely to ours, but to that Service which is performed according to the Directory also, the onely difference being, that if both by them were conceiv'd lawfull (as by mistake, I beleeve, in them neither now is) our Liturgy would be more likely to attract them, then the Directory; And this we conceive not such a fault as to offer any excuse for it, (for if *S. Paul* by being a Jew to the Jew, could hope to gain the Jew, why should not we (without being *Papists* to the *Papists*, but onely Christians in those things wherein they are so too) expect to gain the *Papist* also? For supposing this to be, as you call it a compliance with them, sure 'twere a more probable gaining way, then to denounce enmity to all, whom they ever convert with; I mean to the primitive Liturgies for no other crime, but because they made use of them. Who are best Diviners in this matter, they, or we, experience may perhaps hereafter prove. In the mean, I cannot imagine but Liturgy and moderation, & charity, may be able to bring in as fair a shole of *Profelytes*, to convert as many *Papists* to us, or at least to confirm *Protestants*, as an Ordinance for Sequestration of all their goods, & *Halter*, & a Directory will be able to do, yea with an Ordinance for the ordination of Ministers by meer *Presbyters* too, call'd in to assist the

And whereas 'tis added in that same Section, that the *Papists* were very much encouraged in that expectation, when upon the pretended war-ranables of imposing of the former Ceremonies, new ones were daily obtruded upon the Church. I demand an occasion of that phrase [pretended

Scilicet. 16.  
P. 4.

warrantableness of imposing of Ceremonies. May any Ceremonies be imposed or not? if they may, then an Act of Parliament may certainly do it, and such was that wch confirm'd our Liturgy, & so the warrantableness not pretended; if not, why then do you impose *entering the Assembly not irreverently*, p. 10. and *taking their places without bowing*? For that generally, and that negative is notation of some Ceremony, if it have any sense in it. The phrase [*not irreverently*] prescribes some reverence, there being no middle between those two, & consequently the *forbidding* of the one being a *prescription* of the other. For I shall ask. Is keeping on the hat *irreverence* at that time? If it be, then *pulling it off*, or *not keeping it on* is a *Reverence* then required; And if this be avoided by saying, that this is onely there *directed*, not *comanded*; I reply, that an Ordinance prefixt for the establishing that direction, requiring that what is there *directed*, shall be *used*, amounts to a prescription. The same may be said of *causing the man to take the woman by the right hand in marriage*, in the Directory, wch is the *prescribing* of a Ceremony, as much as if the Ring had been appointed to be used there also. 2. I answer that we know not of any Ceremonies wch have been *obtruded* or *forced* on any wch the Law hath not *comanded*, (or if there had, this had been nothing to the Liturgy, nor consequently to be fetcht in as a part of a charge against it;) That of *bowing at the entrance into the Church*, is the most likely to be the Ceremony here spoken of, and yet that is neither a *new one* (never by any Law or Canon turn'd out at the Reformation, but onely not then imposed under any command, and since *disused* in some places) nor yet was it lately imposed or *obtruded* on the Church, but on the other side in the Canon of the last so hated Convocation, (which alone could be said to deal with the Church in this matter) it was onely *recommended*, and *explained*, and vindicated from all mistake, and then the practice of using of it left to every mans liberty, with the caution of the Apostle, that they that use it should not condemn *thē* that use it not, nor they that use it not, judge them that use it. 3. That the warrantableness of imposing the former Ceremonies was no means or occasion of *obtruding new daily*, but rather an hedge to keep off such *obtrusion*; for when it is resolved by Law, that such Ceremonies shall be used, 'tis the *implicite intimation* of that Law, that all other *uncomanded* are left free, & that, without authority (as the word [*daily*] supposes the discourse here to mean) no other can be *obtruded*. For sure 'tis not the quality of Law to steal in *illegal* pressures, but to keep them out rather, to *define* and *limit* our Liberty, not to *enthrall* us, to *set us bounds* and *rules* of life, nor to remove all such. But then 4. That it may appear of how many *truths* this period is composed (every one of them with the help of

one syllable a [m] set before the principall Verb; able to become such) I shall adde that the very obtrusion of such Ceremonies, if they had been obtruded, would never have encouraged a rational Papist to expect our return to them, but only have signified that we meant by complying with them, as farre as it was lawfull, to leave them without excuse, if they did not do so too, comply with us in what they might, and restore the Peace and Union of Christendom by that means. This with any moderate Papist would most probably work some good, and for the more hary Jesuits, I am confident none were ever more mortally hated by them, then those who were favourers of the Ceremonies now mentioned, and for the truth of what I say, you are obliged to believe that passage in *Romer Masters* &c. which you appointed to be set out, wherein the King, and the late Archbishop of Canterbury, were by the popish contrivers designed to slaughter upon this whom they designed to gain to them: but that any of the new Assembly were so hurried or so feared, or thought so necessary to be taken out of the way, we have not yet heard, but are rather confident that if a pension of Rome, or a Cardinals cap, will keep them longer together to do more such work as this, so reproachfull to the Protestants Religion, they should be so hired, rather then dissolve too speedily.

In the next place, 'tis found out by experience, that the Liturgie hath been a great means to make and encrease an idle and unedifying Ministry; which contented it self with set forms made to their hands by others without putting forth themselves to exercise the gifts of prayer. To this I answer, that those Ministers are not presently proved to be idle and unedifying which have been content to use the Liturgie. I hope there may be other ways of Labour, beside that of extemporary prayer (which can be no longer a labour then while it is speaking.) For 1. I had thought that these men might have acknowledged preaching and Catechizing, the former at least, to have been the work of a Minister, and that unedifying work, and that sure those men have been excused in, who have retained the Liturgie also. 2. Study of all kind of Divine learning, of which the haters of Liturgie have not gotten the inclosure, may passe with sober men for a labour also, & that which may tend to edification, if it have charity joyned with it, and that may be had too, without hating the Liturgie. But then 3. I conceive that this Directory is no necessary provision against this reproached idlenesse, or untidiness in any that were formerly guilty of them in the dayes of Liturgie. For sure the labour will not be much increased to the Minister, that will observe the Directory, because either he may pray extempore, which will be no pain, but of his

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*tungs and stides in the delivery, or else a form being composed by any, according to the Directory (which is in effect a Form it self,) he may thenceforth continue as idle as he who useth our form of Liturgie, and he which hath a mind to be idle, may with that use of it, and that you acknowledge, when you interpose that caution P. 8. [that the Ministers become not hereby slothfull and negligent] which were wholly an unnecessary caution, if this Directory made idlenesse impossible; and if a caution will serve turn, the like may be added to our Liturgie also, without abrogating of it. And for the edifying, I desire it may be considered, whether the extravagancies and impertinences, which our experience (as well grounded as that which taught these men this myltery of the idle unedifying Ministry) bids us expect from those who neglect set forms, do more tend to the edifying of any then the use of those prayers which are by the piety and judgement of our Reformers composed, and with which the Auditory being acquainted, may with uninterrupted devotion go along and say, Amen.*

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And whereas 'tis added in this place, that our Lord Christ pleaseth to furnish all his Servants whom he calls to that office with the gift of Prayer. I desire 1. That it may be shewed what evidence we have from any promise of Christ in his word, that any such gift shall be perpetually annexed by him to the Ministry; I beleve the places which will be brought to enforce it, will conclude for gifts of Healing, making of psalms, and other the like also, which Ministers do not now adayes pretend to. 2. I would know also why Christ, if he do so furnish them, may not also be thought to help them to the matter of their prayers (in which yet here the Directory is faine to assist them, and pag. 8. supposes the Minister may have need of such help and furniture,) as well as the form of words, in which the Liturgie makes the supply. 3. I shall not doubt to affirm, that if the gift of prayer signifie an ability of praying in publick without any premeditation, discreetly and reverently, and so as never to offend against either of those necessities, every Minister is not furnished with this gift, some men of very excellent abilities wanting that sudden promptnesse of elocution, and choice of words for all their conceptions, others being naturally modest and bashfull, and not endued with this charisma of boldnesse, which is a great part, a speciall ingredient of that which is here called the gift of prayer. And even for those which have the former of these, and are not so happy as to want the latter, that yet they are not sufficiently gifted for prayer in publick, experience hath taught us by the very creditable relations of some, who have fallen into so many indiscretions, that we say no worse in that performance. 'Tis true that God enableth

able men sufficiently in private to expresse their necessities to him, being able to understand *sighs and groans*, when words are wanting, and as well content with such Rhetorick in the Closet as any, but this is not peculiar to *Ministers*, and for any such ability in publick, there will not be the like security, unless the language of *sighs and groans*, without other expressions, be there current also, which appears by some, who are forced to pay that *debt to God in that coin*, having through unthriftiness provided no other; and yet 'twere well also if that were the worst of it, but the truth is, *blasphemy* is somewhat worse then saying nothing.

The last objection is, That the *continuance of the Liturgie* would be a Sect. 19, matter of endless strife and contention in the Church, and a snare to many godly Ministers, &c. to the end of that page. Where 1. is observable the temper and resolution of these men, of whom such special care is taken, which makes it so necessary for them, not onely to strive and contend, 1. against established Law. 2. about forms of Prayer, (which sure is none of the prime Articles of the Creed) but also to strive for ever, which being observed, it seems secondly, That they have a very charitable opinion of us all who are assertors of *Liturgie*, that we will never strive or contend for it, for otherwise the strife may be as endless upon its taking away. And sure in ordinary judging (if they be not sure that none are contentious, but their *f. writer*) we see no reason, why the introduction of a new way of worship, should not be more matter of strife, and so also a snare to more (if any can be ensnared or scandalized, but they) then the continuance of the old established *Liturgie*. Where, by the way, the snare they speak of seems to signify that which catches and intraps their estates and not their souls, causeth them to be persecuted, &c. which is a notable *paralogisme* and fallacy put upon the Scripture use of that phrase, if we took pleasure in making such discoveries. But then thirdly, We desire experience may be judge, and upon the sentence which that shall give, that it may be considered, whether upon the ballancing of the Kingdom, it will not be found that a far greater number are now at this time offended at the Directory, and thereby ensnared in their Estates, if they lie within your power, then formerly at any time (I shall adde in all times since the Reformation, put together) ever were by the *Liturgie*.

As for that passage which is added in the close of this Section, that Sect. 10. in these latter times God woulsafeth to his people more and better means for the discovery of error and Superstition. Though this sounds somewhat like his Divinity who makes the power of resisting Kings, to be a truth which God pleases to reveal in these latter times, for the turning Antichrist out of the world,



world, but bid in the primitive times, that Antichrist might come in, yet I shall not now quarrell with it (because 'tis possible it may have another sence, and I would not deny any thing but what is apparently and inexcusably false) but from thence assume, 1. That I hope God vouchsafeth these means to them, that use the *Liturgie* also; For if it must be supposed a sin to continue the use of it, 'tis not, I hope, such a wasting sin, as to deprive men of all grace, even of the *Charismata*, which unanctified men may be capable of, and of means of knowledge, which is but a common grace, and therefore I must hope that the phrase [*his people*] is not here meant in a discriminative sence (like the *Adonists* form of *not spirituales*, in opposition to all others, as *animales & phibetics*) to signifie onely those that are for the *Directory*, for then let them be assured, Gods gifts are not so inclosed, but that Oxford is vouchsafed as plentiful means for the discovery of error and *superstition*, as London, and have, among other acts of knowledge, discovered this one by Gods blessing, (which again I shall mention) that there may be as much error and *Superstition*, in rejecting of all *Liturgie*, as in retaining of any, in opposing Ceremonies, as in asserting them, a negative (as I said) teach not, taste not, kneel not, bow not, as well as a positive *superstition*; as also that there be errors in practice, as well as doctrine, *and other* infidelities against the Commandments, and Sermon of Christ in the Mount, as well as against the Creed it self, and that imposing of Law on the King and Kingdom by the Sword, abolishing *Liturgie*, setting up *Directories* by that same way of argument, those carnal weapons of *violence* or warfare, when they are not onely practised, but asserted for law full, are errors, deplorable errors also, and such as are very neer the ordinary notion of *Superstition*; the teaching for doctrine the Commandments of men, I would I might not say of — also. But then 2. all this being supposed of Gods granting better means of knowledge now, then formerly, I shall yet interpose, that sure this is not a truth of an unlimited extent, for there have been *Apostles*, which had better means then we, and they that were nearest them, (and knew their doctrines, and practices, better then it is possible we should) had so also, say *Universall Councils* meeting in the Holy Ghost, and piously and judiciously debating, had by the privilege of *Prayers* more right to that promise of Christs being in the midst of them, and leading them into all truth, then an illegally congregated *Assembly*; and all these have been greater favourers of *Liturgie* then any of equall authority with them have been of your *Directory*; And 3. if all were supposed and granted which you claim, yet still the means of knowledge now vouchsafed do not make you infallible, lay not any moral or physical necessity on you

you to be faultlesse or errorlesse, and therefore still this may be error in you as probably, as *Liturgie* should be *Superstition* in us. And for gifts of *Preaching* and *Prayer*, I answer, if they are and have been truly gifts, others of former times may by the *Spirit* have had as liberal a portion of them, as we. For sure those daies wherein the *Spirit* was promised to be poured out on all flesh, are not these dayes of ours, or of this age, exclusively to all others; Of this I am confident, that some other ages have had them in such a measure, as was most agreeable to the propagating of the Gospel, and if that were then by forming or using of *Liturgies*, why may it not be so at this time also?

Sect. 11.

Having given you my opinion of these passages, and yeelded to them for quietnesse sake, a limited truth, I must now adde, that if they be argumentative, and so meant as a proof that these *Assemblers* are likely to be in the right, while they destroy *Liturgie*, although all the *Christian world* before them have asserted it, this will be a grosse peice of insolency and untruth together; a taking upon them to be the only people of God of these latter times, nay to have greater judgement knowledge, gifts, then all the whole *Christian world*, for all Ages together, including the *Apostles* and *Christ himselfe* have had. For all these have been produced together with the suffrage of *Jews*, *Heathens*, *Mahometans* also, to maintain set *Forms*; and though it be true, that some of late have found out many *Superstitions*, that never were discovered before, one or other almost in every posture or motion in Gods Service, yet this sure is by the help of an injustice in applying without all reason that title to those actions, and not by a greater sagacity, in discerning, making many acts of indifferent performance, nay of *Piety* itself, go defamed and mourning under the reproach of *Superstition*, and not bringing any true light into the world that before was wanting. This one *Odium* fastned on all *Orthodoxe Ministers* in this Kingdom at this time, of being *superstitious*, and the mistake of the true notion of the word which hath to that end been infused into many (but is by a *Treatise* lately printed somewhat discovered) hath brought in a shoale of *Sequestrations of Livings*, which have been very necessary and instrumentall to the maintaineing of these present distempers. And now at length it proves in more respects then one, that what ever insatiable hydropeccall appetites are tempted to take away, is presently involved under that title, a name that hath an universall malignitie in it, makes any thing lawfull prize that is in the company. God will in time display this deceit also.

Having mentioned these so many reasons of their abolishing our *Liturgies*, i. e. their so many *stones* against our Church and Church-men, all if

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if they were true, hang so loose and so separable from *Liturgie*, that they cannot justify the abolition of it; At length they shut up their suggestions with [Upon these and many the like weighty considerations, and because of divers particulars contained in the Book, they have resolved to lay aside the Book] where if the many considerations unmentioned be of no more truth or validity then these, and so be like weighty considerations, I acknowledge their prudence in not naming them, and think that no part of the World is like to prove the worse for this their reservednesse, onely by the way a generall charge is nothing in Law, and in *generalibus latet dolus*, is a legall exception against any thing of that nature. But if they have any other which they conceive to be of any weight, they are very unjust and very uncharitable to us, thus to ensnare our estates (the fault even now laid upon the Prelates) by requiring our approbation of their *Directorie*, and conformity of our practice to it, and yet not vouchsafe us that conviction, which they are able, to satisfie us of the reasons of their proceedings. But the truth is, we shall not charge this on them neither, being made confident by the weaknesse of the motives produced, that they have not any more effectual in store. And for the particulars contained in the Book, if there were any infirm parts in it, any thing unjustifiable, (which we conceive their Conscience tels them there is not, having not in this whole Book produced one, and yet their charity to it not so great, as to cover or conceal any store of sins) yet would not this inferre any more then onely farther Reformation of the Book, which is not the designe against which we now argue.

Sec. 13.

And having proceeded to so bloody a sentence upon such (*quasiplur in fide* in the Gospel phrase) testimonies and accusations so insufficient and unproportionable to such a *excommunication*, they could not but foresee the opinion that would be had of the action, and the ill and odious consequences that would attend it, which therefore to keep off, is the next endeavour, by professing that which is done, is not from any love of Novelty. And truly 'tis well you tell us so, for otherwise the semblance of that Love in this and other actions, might have perswaded us mortals, who see but the outsidess, so to judge. And still notwithstanding the affirmation, (which is not of much value in your own cause, unless we had more testimonies of the Authors infallibility, then this Preface hath afforded us) the consideration of the matter and terms of the change from what and to what, of the no manner of advantage or acquisition by it to recompence all the disadvantages, the great temerity, if not impiety to boot, in separating from this *National*, and in scorning and defying the practice of the *Universall Church*, and the great illegality, that I say  
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no worse, of your action and the preparatory steps of motion to it, may tempt us to affirm, that it must needs be a *love of novelty*, even a *Platnick love*, as the phrase is now ad ayes, a *love of novelty*, as *novelty*, without any other hope for reward, without any other avowed deligne in seeking it; for if there be any other which may be own'd, I am confident it hath already appeared by what hath been said, that this is not the way to it. But then 2. Such a profession as this will not sure signifie much, to *innovate*, and yet to say we *love not innovation*, to act with a proud high hand in despite of so much at least of God, as is imprinted in the *Laws* of man, and our *lawfull Superiours*, and then to excuse it by saying we *love not to do so*, will but little alleviate the matter before any equall Judge. 'Tis certain there is something unlovely in the reproachfull name of *sin*, how glibly soever the pleasures of it go down, yea and even in the *sin* it self, it hath the *solas unum est*, the *two Cups* in *Homer*, more truly then that to which he applies it, its bitter and hatefull, as well as its sweeter lovelier parts, *exemplo quidamq; malum committitur, ipsi Displacet*, and if men may have leave and excuse to commit adultery so long, till they fall in love not onely with the pleasure of it, but the very *sinfulness* of it, and the name and reproach also, we shall give them a good large space of *Repentance*: the short is, the mention of *Novelty* is an evidence that the *Composers* Conscience tells them, that what they now do is such, and 'tis not their *not loving* it (perhaps onely *thinking*, perhaps onely *saying* they do not love it) which will much lessen the fault but rather define it to be an act against *Conscience*, to be and continue guilty of so huge a *novelty*, when they professe they *love it not*.

The next envie that they labour to avoid, is the having an intention Sec. 24. to *disparage* the *Reformers*, of whom they are persuaded, that were they now alive they would join with them in this work. This is another *error capax*, to blanch your actions with contrary intentions, to do that which is most reproachfull to the *Reformers*, to obliterate, or which is worse, to defame their memory (whom yet at the beginning you called *wise* and *pious*) and then say you intended them no *disparagement*, nay to make them repent and retract after their death (i. e. to put them in a kind of Purgatory) to undertake for them that they have *changed* their minds, and not onely that they are now content to part with that *finally* out of the Church, the short temporary losse of which, one of them (*Archbishop Cranmer* in one of his letters publisht by *Miles Coverdale*) laments, as the severest part of the *Persecuters* tyranny toward him, viz. that they would not permit him the use of the *Common-Prayer Book* in the prison; but withall that they are grown zelots too; are content to act most ille-

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gally and seditiously to cast it out. The judgement of this matter we leave to any ordinary arbitration, 1. Whether it be likely that they would join, against Law to take that away, which they compiled, or make all prescribed Forms unlawful, who did not think any fit in publick, but those which were prescribed. 2. Whether any man can have ground of such persuasion, when they died in the constant exercise of it, and have sent them no message from the dead of their change of minde. 3. Whether it be not strongly improbable, that they of the first Reformation who in Queen Marias dayes flying and living in Frankford, and there meeting with the objections that have been produced by our new reformers maintained the Book against them all, would now if they were return'd to us from a longer exile, disclaim all that they had thus maintain'd. 4. Whether it be not an argument of a strong confidence and assurance, (which is the most dangerous mother of Schisme and Heresie imaginable) of strong passions and weak judgement, to think that all men would be of their side (as Hacker thought verily that all London would rise with him, as soon as he appear'd in Chertside) upon no other ground of that persuasion mention'd, but onely that they are of it, which is but in effect as the same Hacker did shewing no evidence of his being a Prophet, but onely his confidence, which produced all kinde of direfull Oathes that he was, and hideous imprecations on himself, if he were not so. That which is added by way of honour to those Martyrs, that they were excellent instruments to begin the purging and Building of his house, may be but an artifice of raising their own reputation, who have perfected those rude beginnings, or if it be meant in earnest, as kindnesse to them, 'tis but an insignificant civillitie, to abolish all the records of their Reformation, and then pay them a little praise in exchange for them, Martyr their ashes (as the Papists did Fagius and Bucer) and then lay them down into the earth again, with a dirge or anthem, disame the Reformation, and commend the Reformers, but still to intimate how much wiser and Godlier you are, then all those Martyrs were.

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Thus farre they have proceeded ad amolendum invidiam; Now to the positive motives, of setting upon this great work of innovation, and those are, 1. To answer in some measure the gracious providence of God which at this time calleth upon them for farther Reformation: What they should mean by the gracious providence of God in this place, I confesse I cannot guess, (if it be not a meer name to adde some credit to the cause) unless it be the prosperity & good successe of their Arms, which if throughout this War they had reason to brag or take notice of (as sure they have



have) not, but of Gods hand many times visibly shewed against them, in raising the low estate of the King, without visible means, and bringing down their mighty strengths, as the *Septuagint* makes God promise to fight against *Amalek in your hand*, by *your hand*, by invisible,) yet sure would not that justify the taking up of those Arms, much less be able to consecrate all other sins, that those Arms may enable any to be guilty of. 'Tis the Turks Divinity, as before I intimated, to passe sentence on the action by the prosperity of the man; to make an killing of a Father villany and sacriledge, because the designe is good, or miscarried, and another of the same making an heretic sell; that God was pleased with, because it brought the designer to the Kingdom: And therefore, I beseech you, look no longer on the cause through the deceivable and deceitfull glasses of your conceited victories, but through that one true glasse the word of Christ in the New Testament; and if that call you to this further reformation, go on in Gods name; But if it be any else that call-eth you, (as sure somewhat else it is you mean, for if it were Gods word you would ere now have shew'd it us, and here have call'd it Gods word, which is plain and intelligible, not Gods providence, which is of an ambiguous signification) if any extraordinary resolution however comey'd to you, this you will never be able to approve to any that should doubt your will, and therefore I shall meekly desire you, and in the bowels of Christian compassion to your selves, if not to your bleeding Country, once more to examine seriously, what ground you have in Gods word, to satisfy conscience of the lawfulness of such attempts; which you have used, to gain strength to work your Reformation; and this we he rather desire to be shew'd by you; because you adde, that having consulted with Gods holy word, you resolve to lay aside the former Liturgie, which cannot signifie that upon command of Gods word particularly speaking to this matter, you have done it, for then all this while, you would sure have shew'd us that word, but that the Word of God hath lead you to the whole work in generall, which you have taken in hand, and therefore that is it, which as a light shining in so dark a place, we require you in the name of God to hold out to us.

After this there is a second motive, the satisfaction of your own consciences. This I cannot speak to, because neither know them, nor the grounds of them, save onely by what is here mentioned, which I am sure is not sufficient to satisfy consciences; (phancy perhaps it may) onely this I shall interpose, that it is possible your own consciences may be erroneous, and we are confident they are so, and then you are not

bound to *satisfie* them, save onely by seeking better information, which one would think might be as feasible a task as *abolishing* of *Liturgie*.

Señ. 27. Next a third motive is mentioned, that you may *satisfie* the expectation of other Reformed Churches; To this first I say, that this is not the rule for the reforming of a National Church universal, and independent. And Inch I conceive, the last Canon of the Council of Ephesus, will by consequence conclude this of England to be; and its being so is a sufficient plea. To clear us from all shew of Schisme in Separating from the Roman Church (to which we were not according to the Ephesine rule, justified as a pen) though we reformed our selves, when the Pope vehemently required the contrary, and would not himself be reformed; and from the Church universall, of which we still remain a member undivided. To answer this motive of our Assemblies, by telling them that in the reforming such a Church (as this of ours, if not by others, yet by them is acknowledged to be) the care must be, to do what the head and members of the Church shall in the fear of God resolve to be fittest, and now what other Churches expect; for if that were the rule, it would be a very fallacious and very puzzling one, the expectations of severall Churches being as several, and the choice of some difficult, which of them was fittest to be insisted. But then secondly, what the expectation of other Churches have been in this point, or what the reasons of them, we do not punctually know, onely this we do, that after your soliciting of many (which is another thing, somewhat distant from their expecting) we hear not of any that have declared their concurrence in opinion with you in this: But on the contrary, that in answer to your Letter directed to the Church of Zeland, the Wallachrian Classis made this return to you, that they did approve set and prescribed forms of publique Prayers as profitable and tending to edification, quite contrary to what you before objected of the Offence to the Protestant Churches abroad, and now of their expectation, &c.) and give reasons for that approbation, both from Texts of Scriptures, and the generall practice of the Reformed Church, avouching particularly the forementioned place of Calvin, and conclude it to be a precise singularity in those men who do reject them. And now, I beseech you, speak your knowledge, and instance in the particulars, if any Church have in any address made to you, or answer to your invitation, signified their expectations that you should abolish Liturgie, or their approbation of your fact, able to counterbalance this censure from the pen of those your friends thus unexpectedly false upon you. Some ingenuity either of making good your asser-

tion of the Churches, or else of Confession that you cannot, will be in common equity expected from you.

The desire of many of the Godly among you selves (which you mention Sec. 28. as a fourth motive for abolition) will signifie little; because how many suffrages soever might be brought for the upholding of Liturgie, those who are against it shall by you be called, *the godly*; and that number what ever it is, go for a multitude. But then again, Godly they may be, but not wise, (piety gives no infallibility of doctrine to the professor) at least in this point, unless you can first prove the Liturgie to be *ungodly*; nay they that rejoiced in it, were, as you say, *godly and learned*, and they that made it *wise and pious*, and therefore sure some respect was due to the *wise*, as well as *godly* in the abrogation. And yet it may be added farther, that the way of expressing of the desire of those whom you mean by the Godly, hath been ordinarily by way of *Petition*; and those it cannot be dissimbled have been offered and put into their hands (I say not by whom) even in set prescribed Forms: not thinking it enough to give them a Directory for matter, without stirring their Spirit, by appointing the words also. This shews that the desire of those many of the Godly, are not of any huge consideration in this business, and yet I have not heard to my remembrance of any *Petition*, yet ever so insistent, as to demand what you have done (in answer to some to some inarticulate groans or sighs) the abolition of all Liturgie.

The last motive is, That you may give some publique testimony of your Sec. 29. endeavours for uniformity in divine worship promised in your Solemn League and Covenant. To this the answer will be short, because it hath for the main already been considered. 1. That the Covenant it self is unambiguous, which therefore obliges to nothing but Repentance, and restitution of a stray Subject to his Allegiance to God and the King again. 2. That there is one speciall thing considerable of this Covenant, which will keep it either from obliging or from being any kind of excuse or extenuation of the crimes that this action is guilty of; and that is the voluntary taking of that Covenant on purpose, thus to enflame your selves in this obligation, to do what should not otherwise be done; We before told you, that Herod's oath would not justify the beheading of John, and shall now adde, that if some precedent oath were to John, made Herod lay this designe before hand, that Herodias's daughter should dance, that upon her dancing he would be vehemently pleas'd, that upon her pleasing of him he would swear to give her any thing she should ask, even so half his Kingdom, and the same compact appoint her to make this Petition, to take John Baptist's head for her reward, (as 'tis not unlikely

but that as *Herodias* was of counsell with her Daughter, so *Herod* might be with *Herodias* if the train I say lay thus, sure *Herod* wold take off but hie from the crimson dye of his murder, but rather superadde that sin of deep *hypocrisie*, of making *pietie*, and the Religion of *oathes*, a servant and instrument to his incest and murdering of a Prophet. And then I shall no farther apply, then by asking this question, did you not take this *Covenant* on purpose to lay this obligation upon you, and now pretend that for your *Covenants* sake, you must needs do it? If you cannot deny this, O then remember *Herod*. But if you took the *Covenant* without any such design, but now find your selves thus influenced by it, then rather remember the times to get out of that snare, and not to engage your selves faster in it. 3. I answer, that if by *uniformity* be meant that among your selves in this Kingdom, the taking away our *Liturgie* (by *Ordinances*) while it remains establish'd by valid Law, in no over-*it* want to that end, nothing but a new *Act*, and an *affirmance* that all would be obedient to that *Act*, can be proper for that purpose; and I am sure there are some men in the World, whom if such an *Act* displeased, they *dislike* would not be very *uniform*; what ever it may seem to be when better *Subjects* are supposed to be concluded by it. But if it be *uniformity* with the best reformed Churches (as your *Covenant* mentions) then 1. That *uniformitie* in matters of *Form* or *Ceremonie* is no way necessary, (*Communism* betwix Churches may be preserv'd without it) nor near so usefull, as that other among our selves, and therefore the bargain will be none of the most thriving, when that acquisition is paid so dear for, *uniformity* with strangers purchased with confusion at home, at bad a market, as unequall a baster, as if we should enter upon a *Civil War*, for no other gain, then to make up a Peace with some Neighbour *Princes*, which none but a mad Statesman would ever counsell. But then 4. The *Covenant* for such *uniformitie*, obliges not to make this *Directory*, which I shall prove. 1. By the verdict of those themselves which have taken the *Covenant*, of whom many, I am confident, never conceived themselves thereby obliged to *abolish Liturgie*, there being no such intelligible sense contained in any branch of the *Covenant*, any such intention of the imposers avowed at the giving off. 2. Because we conceive we have made it manifest, that that part of the *Covenant* which mentions *uniformity* with other best reformed Churches, doth not oblige to *abolish Liturgie*, not only because the generall matter of the *Covenant* refers unto the Government, and not to the *Liturgie*, but because this of *England*, as it now stands establish'd by Law, is the best Reformed, both according to

that

that rule of *Scripture*, and standard of the *purest Ancient Church*; For which we have also the testimony of *Learned Protestants* of other Countreys, preferring it before their *own*, and shall be ready to justify the *hoast* by any *test* or *umpire*, that shall be resolved on fit to decide this *doubt* or competition between this of ours, and any that you shall *Vale* or *name* to be the best.

The like challenge we also make in return to a *saie* intimation of *S. A. 30.* yours more then once false from you in this *Preface*, and in the body of the *Directory*, p. 40. and 73. viz. that the Church of England hath hitherto been guilty of *Superstition* in her *Liturgie*. To which we first reply by desiring, that you mention any one particular wherein that accusation may appear to be true, (and we hereby undertake to maintain the contrary against all the learned in that *Assembly*) which if you will not undertake to *specifie* and *prove*, you must acknowledge to be guilty of great *uncharitableness* in *affirming*. I shall not be so uncharitable as to wish that the judgement of the *Civill Law* may be your doom; and the sentence that belongs to *Superstition* be the reward of your defamation, I shall not say so much as the Lord *reprove*, by way of imprecation, but once more repeat, *Lord lay it not in your charge*.

Upon these grounds you proceed, that [having not consulted with flesh and blood, &c.] This sure in *St Pauls* phrase, *Gal. 1. 16.* signifies not consulting with men, though *Apostolicall*; as consulting with them is opposed to immediate revelation from *Heaven*; and then sure your *Assembly* was very *spirituall*, and very *heavenly*, for with them you confesse to have consulted; but if you mean by the phrase, in a larger sense, *earthly* or *humane interests*, I shall onely ask, whether all the actions which have proceeded from you are so visibly divine, and unmixt with earth, so apparently uninterested, that your own testimony should be sufficient to give credit to this affirmation?

Having said this, you proceed to the conclusion, that you resolved to set up the *Directory*, and in it to hold forth such things as are of divine Institution in every Ordinance, and other things be set forth according to the rules of *Christian Prudence*; agreeable to the general rules of the Word of God. And now 'tis a little strange; (but yet that which my temper obliges me to desire may still be my fate, when I fall upon a Contróversie with any) that we which have been at such distance all this while, should just now meet at parting, that such contradictory premises, should beget the same conclusion; For there is not a better Rule in the World, nor any which I would rather chuse to be judged by in this matter, then that which is here proposed by you; Onely I desire a little importunately



to be advertised, where it is that the *Compilers of our Liturgie* have swerved from it. Where you have swerved, we have instanced in many particulars in our *Answer to the Ordinance*, and shall now once for all demand, what *rules of prudence* oblige you to turn those many severals there mentioned out of the *Services of the Church*, every one of them tending to *edification directly*, over and above the agreeableness of each to the generall rules of *Scripture*; in particular, whether it be agreeable to *Christian Prudence* to a bolish a *Liturgie*, which hath been so *piously and discreetly* framed, by those who have seal'd our *Reformation* with their blood, and in stead of it to bring in a *voluntary* way of serving God in a *Nationall Church*, where there be many thousand *Parrishes*, and no such promise of *divine inspiration or enthusiasm*, but that there may be still some number of those *Ministers*, who will not be able to speak constantly in the Congregation, so as in the *presence of Angels* they ought to speak. The experiments that have given us reason thus to fear, and desire prevention of the like, we are again tempted to add unto this paper, but we delight not to demonstrate them guilty of *Blasphemies*, who have accused us of *Superstition*. We desire this fault may be cured by some milder *recipe*.

¶ 33.

As for that which in passing you say, that by your *Directory Ministers* may be directed to keep like *soundnesse of Doctrine*, this indeed is a prerogative of the *Liturgie*, (which hath always been used as an *hedge* to keep out *errors*, and to retain a *common profession of Catholick verities*) but cannot belong to your *Directory*, which hath neither *Creed* nor *Catechism*, nor one *Article of Religion*, or *Doctrine* asserted in it, but leaves that wholly to the *Preacher*, whose doctrine that it should be found at all, or agree with the *doctrine* of all other *Preachers*, and so be like sound, here is no *provision* made.

We have thus call'd your Preface also to some triall, and found it of such a composition and temper, 1. So many variations from truth (which one that desires to be civill, must be unjust if he do not call them so) that we cannot with any pleasure give an account of our judgement of them. 2. So many unconcluding premises, *Affirmations*, which if they were all supposed true, would never come home to abolition, and among all the heap, so no one truth which is of *importance* or weight toward that conclusion, that now we conceive we have discharged the task, given the Reader such a view of the inward parts of this spacious fabrick, that he will not wonder, that we are not so passionately taken with the beauty, as to receive at a venture whatsoever is contain'd in it. For supposing there were never an unreasonable

reasonable *Direction* in all the Book following, yet the reception of that, being founded in the *abolition* both of *ours*, and of all *Liturgy*, the *Christians* prudence agreeable to the word of God, which is here commend- ed to us, obliges us to stop our ears to such slight temptations, and never to yeeld consent, to the but laying aside that *form of Service*, which we have by *establish'd Law* so long enjoyed, to the great content and benefit of this *Nation*; though God knows some have not made so *holy*, others *to thankfull* an use of it, as it deserved of us, some *neglecting* it, others *slandering*, and so many bringing *worldly hearts* along with them, which though they are great evils, under which this di- vine Liturgy hath suffered, yet being the *infirmities*, not the *crimes*, the *cross*, which hath made it like unto our Saviour, in being *spit on*, *revil'd*, and *crown'd* with *thorns* (for such he calls the *cares of this world*, the most *contumelious* part of the *suffering*) and not at all the *guilt* ( be- ing wholly *accidental* and *extrinsecall* to it ) must never be exchanged, for the *certain evils*, *naturall* and *intrinsecall* to the no-Liturgy, and withall the greater mischiefs which may probably *follow* this altera- tion; for all which patience and submission, we have not the least kind of invitation, save onely that of the noise, and importunity of some enemies, which should it be yeelded to, would, I doubt nor, be resist- ed and prest again, with the *Petitions* of many thousands more, im- portuning the return and restitution of the Liturgy again; unless by this means the Devil should gain an absolute and total manumission, cast off all his trashes, and presently get rid of both his enemies, *Re- ligion*, and *Liturgy* together.



**A Postscript by way of Appendix to  
the two former Chapters.**

**T**He truth of all which we have hitherto spoken, if we have not sufficiently evidenced it already, will abundantly appear by one farther testimony, which is *authentick* and undeniable to them, against whom we speak. And it is, (what the providence of God, and the power of truth hath extorted from them) their *own confession*, in a book just now come to my hands, called, a *Supply of Prayer for the Ships that want Ministers to pray with them, agreeable to the Directory established by Parliament, published by Authority*. From which these things will

will be worth observing, 1. That the very body of it is a set form of Prayer, and so no *Superstition* in set forms. 2. That their *publishing* it by authority, is the prescribing of that form, and so 'tis lawfull to prescribe such forms. 3. That the title, [*of Supply of Prayer*] proveth that somethere are, to whom such supplies are necessary, and so a *Directory* not sufficient for all. And 4. That [*its being agreeable to the Directory*] Or as it is, word for word form'd out of it, (the *Directory* turn'd into a Prayer) sheweth, that out of the *Directory* a Prayer may easily first be made, and then constantly used, and so the Minister ever after continue as idle without exercising that gift, as under our *Liturgy* is pretended, and so here under pretence of *supplying the ships*, all such idle *Mariners* in the *ship* of the Church are supplied also, which it seems was foreseen at the writing that preface to the *Directory*, where they say, the Minister may if need be have from them some help and furniture. 5. That the Preface to this new Work entitled, *A reason of this work*, containeth many other things, which tend as much to the retracting their former work, as *Judas's* throwing back the money did to his repentance.

P. 8.  
 Sc. & 2. As, 1. That there are thousands of Ships belonging to this Kingdom, which have not Ministers with them, to guide them in Prayer, and therefore either use the Common prayer, or no Prayer at all. This shews the nature of that fact of those which without any objection mention'd against any Prayer in that book, which was the onely help for the devotion of many thousands, left them for some moneths, to perfect irreligion and Atheisme, and not praying at all. And besides these ships (which they here confesse) how many Land-companies be there in the same condition? how many thousand families which have no Minister in them? (of which number the House of Commons was alwayes wont to be one, and the House of Lords, since the Bishops were removed from thence) and to deal plainly, how many Ministers will there alwayes be, in England and Wales (for sure your care for the Universities is not so great as to be likely to work Miracles) which will not have skill, or Power, or gift, (which you please) of conceiving Prayers as they ought to do? and therefore let me impart to you the thoughts of many prudent men (since the news of your *Directory*, and abolition of our *Liturgy*) that it would prove a most expedite way to bring in Atheisme; and this it seems, you do already discern and confesse in the next words, that the no prayer at all, which succeeded the abolishing of the *Liturgie*, is rather to make them Hebeners then Christians, and bath left the Lords day without any mark of piety or devotion: (A sad and most considerable truth, which some persons ought to lament with a wounded bleeding conscience, the longest

longest day of their life) and therefore we are apt to beleve your charity to be more *extensive*, then the title of that book enlarges it, and that it hath designed this *supply*, not onely to those *ships*, but to all other in the like want of our *Liturgie*. Your onely blame in this particular, hath been, that you would not be so *ingenuous*, as *Judas* and some others, that have soon *retracted* their precipitous action, and *confest* they did so, and made *restitution* presently, while you, rather then you will (to rescue men from heathenisme caused by your abolition) restore the Book again, and confesse you have sinned in condemning an *innocent Liturgie*, will appoint some Assembler, to compile a poor, sorry, piteous form of his own, of which I will appeal to your greatest flatterer, if it be not so low that it cannot come into any tearms of comparison, or competition, with those forms already prescribed in our Book; and so still you justify your error, even while you confesse it.

Secondly, that 'tis now hoped that *it will be no grief of heart to full Christians, if the thirsty drink out of cisterns, when themselves drink out of fountains, &c.* which is the speciall part of that ground, on which we have first formed, and now labour'd to preserve our *Liturgie*, on purpose that *weak* Ministers may not be forced to betray their weakness, that they that have not the gift of Prayer (as even, in the Apostles time there were *divers gifts*, and all Ministers had not promise to succeed in all, but one in one, another in *another's gift by the same spirit*) may have the help of these common *gifts*, and standing *treasures* of Prayer in the *Church*; and (because there be so many of these kinds to be lookt for in a Church) that those which are able to pray as they ought, without a form, may yet in publick submit to be thus restrain'd, to the use of so excellent a form thus set before them, rather then others should be thus adventur'd to their own temerity, or incur the reproach of being thought not able; and then this providing for the weak, both Minister, and People, will not now, I hope, be charged on the *Liturgie*, by those, who *hope* their *supply* of Prayer will be *no grief to others*.

Thirdly, That *these Prayers being enlivened, and sent up by the spirit in him that prayeth, may be lively Prayers, and acceptable to him, who is a Spirit, and accepts of service in spirit and truth.* Where it appears by that confession, that as the place that speaks of *worshipping in spirit and truth*, is not of any force against set prayers, so neither is that either of the *Spirits helping our infirmities*, belonging as it is here confest most truly, to the *zeal*, and  *fervor*, and *intensenes* of devotion, infused by the *Spirit*, (and not to the words wherein the addresse is made) which if the Spirit may not infuse also in the use of our *Liturgie*, and assist a *Minister* and





rule of Faith, the frequent motion of the *Covenant* in the directions for Prayer, once as a *speciall mercy* of God, p. 17. which is the *greatest curse* could befall this *Kingdome*, and a great occasion, if not Author of all the rest, which are now upon it, then as a means of a *strict and religious Union*, p. 21. which is rather an engagement of an *irreligious War*; then as a precious *band* that men must pray that it never be broken, p. 21. which is in effect to pray, that they may never repent, but continue in *Rebellion* for ever. Then as a *mercy* again, p. 37. as if this *Covenant* were the greatest *measure* we ever enjoyed. Then the praying for the *Armies by Land and Sea*, p. 78. with that addition for the defence of *King & Parliament, and Kingdome* [as resolving now to put that cheat upon God himself, which they have used to their Fellow Subjects, that of fighting against the King for the defence of him, (Beloved be not deceived, God is not mocked:)] Then affirming that the *Feasts* were *superstitiously* placed in time of *Papery*; & therefore the Child must now be baptized in some other place, p. 40. while yet they shew nor any ground of that accusation, nor ever will be able to do. Then that the *customs of kneeling & praying by, & towards the dead*, is *superstitious*, p. 73. which literally it were, (*Superstitium calumnia*) if it were praying to them, but now is far enough from that guilt. And lastly, that the *Lords day* is commanded in the *Scripture* to be kept holy, p. 85. the sanctification of which we acknowledge to be grounded in the *Scripture*, and instituted by the *Apostles*, but not commanded in the *Scripture*, by any revealed precept. (The first that we meet with to this purpose, is that of *Ignatius, Epist. ad Magnes*, Μαχην εν σαββατισμω, ἡμεῖς οὐκ ἐτι ποιῶμεν, ὡς ποιεῖτε οὐρανῶν, Let us therefore Sabbathize no longer; Let every Christian celebrate the Lords day, which saying of an *Apostolick* writer being added to the mention of the *Lords day* in the *New Testament* is a great argument of the *Apostolick institution* of that day, which the universall practice of the Church ever since doth sufficiently confirm unto us, and we are content and satisfied with that authority, although it doth nor offer to shew us any command in the *Scripture* for it. And then you may please to observe, that the same *Ignatius*, within a page before that place, foreciting for the observing of the *Lords day*, such a command for *Common Prayer*, and I conceive for some few *Formes*, I shall give you the words, Πάντες ἐν τῷ αὐτῷ ὡς ἐν τῇ αὐτῇ ψυχῇ καὶ φωνῇ, Let all meet together to the same, whether action or place in Prayer, Let there be one *Common Prayer*, one mind, &c. and *Clement, Strom. l. 1. p. 1* Alex. to the same purpose, the Altar which we have here on Earth, is the company of those that dedicate themselves to Prayer, & having

well be, unless there be some common Form by all agreed on.) Instead I say of pressing these or the like fruities upon this work, which will argue the Composers of it to be men and fallible, I shall rather desire to expresse and evidence my charity (and my endeavour to read it without any prejudice) by adding my opinion, that there be some things said in it (by way of direction for the matter of Prayer, and course of *Preaching*) which agree with *wholesome doctrine*, and may tend to *edification*, and I shall not rob those of that approbation which is due to them, nor constrict our Cause to need such *poorish means* to sustain it; Being not thereby obliged to quarrel at the *Directory* absolutely as a Book, but only as it *supplains* the *Liturgy* (which if it had a thousand more excellencies in it then it hath, it would not be fit to do.) And being willing to give others a *reasonable* example of *peaceableness*, and of a resolution to make no more quarrels then are necessary, and therefore contributing my part of the endeavour to conclude this one ssoon as is possible, And the rather because it is in a matter, which (if without detriment to the Church, and the Souls of men, the Book might be universally received, and so the experiment could be made) would I am confident within very few years ssoon as the pleasure of the change, and the novelty were over, prove its own largest confutation, confesse its own wants & faults; and so all but *mad men* see the error, and require the restitution of *Liturgy* again. This I speak upon a serious observation, and pondering of the *temper* of men, and the so *mutable* habits of their minds, which as they are *inconstant*, easily changed from good to evil, so are they (which is the difference of men from *perfect Angels*) easily reduced also to their former state again, when reason comes to them in the cool of the day, when the heat of the kindness is past, and a satiety halting in its stead, or if it prove not so well, yet falling from one change to another, & never settling in stability. Have possibly this may prove in this particular, I shall now evidence no farther, then by the parallel *vehement dislikes*, that the *Presbyterian* Governement hath already met with among other of our *reforming* Spirits, very liberally exprest in many Pamphlets which we have lately received from London, but in none more fully then in the *Epistle* to the Book entituled, *John Baptist* first charging the *Presbyterians* (who formerly exclaimed against *Episcopacy* for *stinting the spirit*) that they began to take upon them to establish a Dragon in his throne, in *stinting the whole worship of the God of Heaven*, &c. and in plain words without *mincing or dissimbling*, that they had rather the French King, nor the great Turk should rule over them, then refuse. The onely use which I would now make of these experiments is this, to admire that blessed

*blessed excellent Christian* grace of obedience (and contentment with our present lot; whatsoever it be, that brings not any necessity of sinning on us.) I mean, to commend to all in matters of *indifference*, (or where *Scripture* hath not given any *immediate* rule, but left us to obey those who are set over us) that happy choice of submitting, rather than *losing* loose our appetites, of obeying, then prescribing; A duty, which besides the very great *ease* it brings withit, hath much of *virtue* in it, and will be abundant *reward* to it self here on Earth, and yet have a mighty *reward* remaining to be paid to it in Heaven hereafter; which when it is heartily considered, it will be a thing of some difficulty to *invent* or *feign* a heavier affliction to the meek & quiet spirit, a more *ensnaring* peice of *treachery* to the Christian Soul, (I am sure to his *Estate*, and temporall prosperity) then that of *contrary irreconcilable commands*, which is now the case, and must alwayes be when *Ordinances* undertake to supersede *Laws*, when the inferior, but over-swaying power, adventures to *check the Superiour*. Of which subject I have *temptation* to annex a full tyde of thoughts, would it not prove too much a *misspender*, and be most sure to be so esteemed by them to whom this addresse is now tendered. The good Lord of Heaven and Earth *enale* our hearts to keep that Law of his *invisibile* *word* in *invisible*. Ephes. 6. 2. which is a prime Commandment, and that with a promise of secular Peace and abundance annext (if not confined) to it.

To conclude therefore, and summe up all in a word, we have discover'd by this brief survey, the *reasonableness* of this act of Gods providence, in permitting our *Liturgy* to be thus *defamed*, though in all reason the *Liturgy* it self *deserve* not that fate, the *no-inconveniences* so much as pretended to arise from our *Liturgy*, to which the *Directory* is not much more liable, the *no-objection* from the Word of God against the whole or any part of it produced, or offered by you, the *no-manner* of the least or loosest kind of *necessity* to abolish it, the perfect *justifiableness*, and withall *usefulness* of *set Forms* above extemporary effusions, the very many particulars of eminent *benefits* to the Church, and of *authority* in it, preserved in our *Liturgy*, but in the *Directory* totally omitted, and that in the despite of all *Statutes* both of K. Edward, and Q. Elizabeth, by which the *Reformation* of this Church is *established* among us, and I trust shall still continue, notwithstanding the opposition of those who *pretended kindness*, but now run riot against this *Reformation*; we have shew'd you also the true grounds of our *ancestours* *rejoycing* in our *Liturgy*, instead of the partiall imperfect account given of that business by your *Preface*, the wonderfull *prosperity* of this Church under

wonder it, contrary to the pretended sad experience, &c. and withall we  
 have made it clear, that all the exceptions here proposed against the Li-  
 turgie, are perfectly vain and causelesse; as *that it hath prov'd an offence,*  
*because the ordinary crime charg'd on those actions that are liable to no*  
*other, and so that offence without a cause; that this offence hath been by*  
*the length of the Service,* which will onely offend the prophane, and  
 withall, is as observable in your Service; *by the many unprofitable bur-*  
*then some Ceremonies,* which have been shew'd neither to be many, nor  
 unprofitable, nor burthen some; *by the disquieting of Consciences,* i.e. onely  
 of the inquiet; *by depriving them of the Ordinance,* i.e. those who  
 would rather loose the Sacrament, then receive it kneeling, or reverent-  
 ly; *that the offence was extended to the reformed Churches abroad also,*  
 and yet for that no one proof offered, nor Church named that was so  
 offended; and if there were, yet still this supposed offensiveness, no just  
 plea for any thing but Reformation. So also *that by means of the Litar-*  
*gy, many were debarred of the exercise of their Ministry,* the sugges-  
 tion for the most part a meer calumny, and that which was true in it,  
 ready to be retorted upon these Reformers: *that the Prelates have la-*  
*bour'd to raise the estimation of the Liturgie too high,* yet that no higher  
 then you would the value of your Directory, to have it the rule for the  
 manner of publick worship, or if they did, this is the fault of those Pre-  
 lates, not of the Liturgy; who yet were said but to have labour'd it nei-  
 ther not to have effected it; and even that labour or desire of theirs, to  
 have amounted no higher then Calvin's letter to the Protector would  
 avow; *that this hath been to the justling out of Preaching,* which is  
 rather a speciall help to it, and prescribes it, and allows it its proper  
 place, but hath off the ill luck to be turn'd out by Preaching; *that it*  
*hath been made no better then an Idol,* which if it be a fault in the Li-  
 turgie, is as farre more chargeable on the hearing of Sermons *that the*  
*people please themselves in their presence, and lip-labour in that service;*  
 an uncharitable judging of mens hearts; and a crime to which your Di-  
 rectory makes men as lyable as the Liturgy; *that our Liturgy is a compli-*  
*ance with Papists, and so a means to confirm them in their Idolatry, &c.*  
 whereas it complies with them in nothing that is Idolatrous, &c. and by  
 complying with them, where they do with antiquity and truth, it is more  
 apt to convince them of their errors, and by charity to invite, then by de-  
 fiance; *that it makes an idle Ministry;* which sure the Directory will not  
 unmake, being as fit for that turn, either by forming and conning the  
 Prayer there delineated, or by depending on present conceptions, as  
 the Liturgie can be; *that it hinders the gift of Prayer,* which if it signifie  
 the

the elocution, or conception of words in Prayer, is not peculiar to the Minister, and for any thing else, hindring it no more then the *Directory* doth; *that the continuance of it would be matter of endlesse strife*; *and* which sure 'tis more reasonable to think of an introduction of a new way of Service, then the retaining of the old; *that there be many other weighty considerations, and many particulars in the book, on which this condemnation is grounded*, and yet not one of these mention'd, but kept to be shewn their own breasts, if there be any, or which is more likely, falsely here pretended to inflame the reckoning; *that they are not mov'd to this by any love of novelty*, and yet do that which is most novell; *that they intend not to disparage the Reformers*, and yet do that which is most to their disparagement; *that they do this to answer Gods providence*, which never call'd them to this work, *to satisfy their own Conscience*, which if Erroneous, must not thus be satisfied; *to satisfy the expectation of other Churches* which expect it not, or if they did, might rather conform to us and satisfy us; *and the desires of many of the godly at home*, whose pietie is no assurance that their desires are reasonable, and yet are not known to have express any such desires; *that they may give testimony of their endeavours for uniformity*, whereas with other Churches, there is no such necessity of conforming in such matters, and within our selves, nothing is so contrary to uniformity, as this endeavour. And lastly, we have learnt from them, a rule by which they pretend to form their *Directory*, the agreeableness to the Word of God, and Christian prudence, and are most confident to justify our *Liturgy* by that rule, against all Disputers in the World; And having now over and above all this, a plain confession under their own hands, in their Supply of Prayer, to justify all that we pretend to, and so being saved the pains of any farther superfluous confutation, we shall leave it to the judgement of any rationall Lay-man in the *New Assembly*, to judge betwixt us and his fellow Members; whose pretensions are most moderate in this matter, whose most like Christian, those that are to rescue and preserve, or those which to destroy. Thus in the *Council of Nice*, holden before *Constantine* and *Helen*, in a controverſie of great importance, *Craton* and *Zenosius*, not onely *Lay-men*, but *Heathens* were appointed Judges or Arbitratours, onely on this ground, because *Craton* a Philosopher would not possesse any worldly goods, and *Zenosius* in time of his Consulship, never received Present from any, saith *Jacobosius*: thus also *Entropius* a *Pagan Philosopher*, was chosen umpire between *Origen* and the *Marcionites*, it being supposed, that such an one was as fit to understand their severall claims, and judge according to Allegations and

De concil.  
J. 2. c. 6.



and *will* say : And if we fall or miscarry before such an *Archer*, I shall then resolve, that a *Covenant* may *wash* a soul, (even drive the man into the *field* with *Nebuchadnezzar*) deprive it of those *usual* common principles of discourse, (by which, till it be debauched, it is a *well* *mind*, able in some measure, to *judge* of *truth*, proposed and debated before it) and then I shall hope for more candor in the business from an *intelligent* *beast*, then from him. My onely appeal in that case shall be to Heaven, that the host of Angels, may by the Lord of that Host be appointed, to guard and assist that cause, and those Armies whose pretensions in this, and all other particulars, are most righteous, and most acceptable in his sight.

Do not erre my beloved Brethren.

*New the Lord of all mercies, and God of love and Peace, grant us to be like minded in all things, that we may joy with one heart, and tongue, to praise him; and worship him, to blesse him, and to magnifie him for ever.*

FINIS.